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HIMALAYAS

BEING

STUDIES IN THE GRAMMAR OF FIFTEEN
HIMALAYAN DIALECTS

BY

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PREFACE

THIS work is a continuation and so far as some districts are concerned, a completion of Vol. XII of the Society's Monographs, entitled *The Languages of the Northern Himalayas*. There will be found in these pages studies in about fifteen languages or dialects, making along with those in the other volume a total of forty-one.

The linguistic distribution is as follows :—

Tibeto-Burman : two languages, Pürík and Lower Kānaurī and the Chitkhūli dialect.

Lāhndā : two dialects, Kāgānī and the Bāhrāmgāla dialect.

Western Pāhārī : nine dialects in three groups, viz., five Kōcī dialects from Bāshāhr, spoken in Rōhrū, Rāmpūr, Bāghī, Sūrkhūli Pārgāna, and Dōdra Kūār ; two from Jūbbāl, north and south ; two from Sūkēt, Eastern Sūkēti and Sūkēt Sīrāji.

Pānjābī : two dialects spoken in Bilāspūr and Nālāgārh, divided into six sub-dialects.

There are also notes on the secret vocabularies of the Qālāndār, who are conjurers and trainers of monkeys and bears, the Qāsāi or butchers, and of Panjabi gamblers. The vocabulary of the first-named is fairly complete. The others are very brief, but probably the total number of secret words is small.

All are Aryan, except the Tibeto-Burman languages.

As regards geographical position, we may say that Pürík is spoken between Kashmir and Lādākh round about Kārgil, Lower Kānaurī in Bāshāhr State immediately to the north-east of the five Kōcī dialects ; Kāgānī is spoken in the Hāzāra district of the North-West Frontier Province, Bāhrāmgāla in Jāmmū State south of the Pīr Pānjāl Pass. The remainder are all found within easy

reach of Simla in the states of Jubbāl, Bilāspūr, Nālāgarh, Sūkēt, Māṇḍī and Bāshāhr; the name Kōcī is applied to the Aryan dialects in Bāshāhr.

The two volumes taken together give some account of all the Aryan dialects in the following regions: (1) the Simla States, (2) Māṇḍī and Sūkēt, (3) Kāngrā (including Kūlū), (4) Cām̐ba State; and of most of the dialects of (5) Jāmmū State and (6) Murree, the Galis, and Hāzāra. To be added to these are the non-Aryan languages Pūrik, Standard Kānaurī (Monograph XIII), Lower Kānaurī, also Cām̐ba Lāhūli dialects, Chītkhūli, and the Aryan Sāsī and Gūjārī, which have no single geographical location.

A tabular statement shows how this volume supplements the other.

FORMER MONOGRAPH	PRESENT MONOGRAPH
<i>Simla States.</i>	
Kiūṭhālī, Bāghāṭī and Kōṭ Gūrūī (Sadhōcī).	Dialects of Bāshāhr, Jubbāl Bilāspūr and Nālāgarh.
<i>Māṇḍī and Sūkēt.</i>	
Māṇḍī Dialects.	Sūkēt Dialects (notes on one Māṇḍī dialect).
<i>Dialects of Kāngrā (and Kūlū), Cām̐ba State, Jāmmū State.</i>	
Kiṣhāwār, Pādār, Bhālēs, Bhādrāwāh, Dōḍā Sīrāj, Rāmbān, Pōgūl, Pūnch.	Notes on one more dialect.
<i>N. W. Frontier Province.</i>	
Dhūṇḍī (extending to Murree), Tināūli.	Kāgāni.
<i>Extra.</i>	
Sāsī and Gūjārī.	Notes on Qālāndār, Qāsāī and Gamblers.

The area covered by the two volumes will be seen to be the country stretching from Hāzāra in the N.W. Frontier

Province to the Simla States, and including Jāmmū State. Pūrik falls outside the area indicated. It may be asked where within this area there are still dialects awaiting investigation. I believe they may be found in two districts: (1) between the Pir Pānjāl Pass and the Bānihāl Pass south of the range there must be several dialects hitherto untouched; (2) in the region of Kishṭāwār there may be one or two sufficiently different from any already studied to be worth working up. In addition to these, which are all Aryan, there are Tibeto-Burman dialects in Kūlū and Kānaur about which little or nothing is known.

I cannot claim that this work will be found to be free from mistakes. The reduction to writing of unstudied languages is not an easy task. Many students and much study will be necessary before complete accuracy can be attained. The material contained in this volume was gathered in the years 1906, 1910, 1911, and 1914. During these years I personally visited all the districts where these dialects are spoken and made the studies at first hand. Believing as I do in the importance of a correct record of sounds, I have devoted much attention to the proper sounds of every language or dialect. They are hardly less important than the grammar.

Here I would turn to those whose business or pleasure takes them to places where unknown or little-known languages are spoken, and appeal to them to make an attempt to elicit from the people facts of grammar and pronunciation, and to add to the sum of human knowledge by giving these facts to the public.

Literature.—The Linguistic Survey of India has so far not reached any of the dialects in this volume, except Pūrik, which is in vol. iii, pt. i. Standard Kānauri, but not Lower Kānauri, is in the same part of the same volume.

Kānauri: see Introduction to Lower Kānauri.

Panjabi: for phonetics I may be permitted to refer to my *Panjabi Phonetic Reader* (London University Press) and for Northern Panjabi generally to a Panjabi Manual by Dr. Cummings and myself (American Mission Press, Gujranwala, India).

Transliteration.—Remarks on the transliteration will be found in the various introductions. It is sufficient to say here that so far as possible the system of the Society has been followed. New sounds, however, have had to be dealt with which have necessitated new signs. There must always be in languages reduced to writing for the first time some apparent inconsistency in the transliteration of words. The pronunciation of a word depends partly upon individual speakers, but to a much greater extent variety of utterance is due to varying degrees of speed and emphasis in the same speaker. How natural it is that this should be the case will be seen if we think of our own language. Most Englishmen would carefully dictate to a foreigner the words "to have" as "too" and "hav", yet there are probably at least half a dozen ways of pronouncing the two words, not the least common, and much commoner than "too" and "hav", being the one syllable "tuv", as in the rapid utterance of a sentence like "he seems to have gone home". So in recording the speech of an illiterate Indian it is difficult to know what to write for any given word. If one writes what he says when speaking with extreme deliberation one puts down what he never says in ordinary conversation. It will therefore be found in the following pages that occasional differences occur in the way words are written, more especially in the length of vowels.

PRONUNCIATION

It will be well to draw attention to some of the special features of the pronunciation of the languages dealt with in this volume.

Tones.—The existence of tones in many of the languages belonging to the Chinese system is widely known. What is not generally recognized is that many of the Aryan dialects of the Panjab have three or four tones. This applies especially to Panjabi and Lahnda, but also in some measure to dialects of Western Pāhārī. In Panjabi and Lahnda there are four tones: (1) the high or rising-falling, (2) the level, (3) the deep or low-rising, (4) a combination of the first and third tones. The second of these is the ordinary unemotional tone with neither rise nor fall. It does not require special description. The first and third are described in the introduction to Kāgānī. The tone is always on the accented syllable. When a syllable has two tones (as in 4), the deep tone always precedes the high. It will thus be seen that the same combination of letters may appear in four forms. Thus, if we use a perpendicular stroke above the vowel for the high tone, and a similar stroke below the vowel for the deep tone, the syllable *pa* may appear as *pā*, *pā̃*, *pā̇*, *pā̇̃*. A few examples from Panjabi, the best known of the tone languages of North India, will be of interest—

laī, attached (fem.); *lāī*, took off (fem.); *laī̇*, descent.

toe, ditches; *tõe*, he may lift; *tȯe*, he may feel.

taī, two and a half; *taī̇*, knocked down (fem.).

kāṛā, iron vessel; *kāṛā̇*, have engraved (causal); *kāṛa*, have boiled.

caṛ, dust (verb); *cāṛ*, cause to ascend.

In the above words *a* is to be read *ā* where not marked *ā̇*.

Examples might be multiplied indefinitely. It is unfortunate that in the customary transliteration of Panjabi and Lahnda these tones are disguised by the use of the letter *h*. This results in great confusion as regards pronunciation and in the concealment of phonetic laws. It conceals the fact, to take one case, that Northern Panjabi has no aspirated sonant consonants (see below).

To show how different is the appearance of words with the usual spelling the examples given above are transcribed first as above and then with the common spelling—

lai, lāi; lūi, lāhi; lai, lhāi (or lāhāi); toe, tōe; tpe, dhōe; tpe, tōhe; tai, dhāi; tār, dhāhi; kāṛā, kāṛāh; kāṛa, ghāṛā; kāṛa, kāṛā; caṛ, jhāṛ; cār, cārḥ.

From the usual spelling one would never realize that *kāhānī*, story, and *ghānī*, mud, have identically the same pronunciation—*kaṇi*.

These tones are the same in Panjabi and Lahnda, but are not found in all dialects. They are the normal pronunciation of the North Panjab. In Western Pahari the deep tone is practically unknown in most of the southern dialects, such as those of the Simla States, and is modified in the northern ones such as Cāmēālī. It is interesting to note the form in which Hindi words appear in different parts. The word for sister, *bāhin*, often called *bhain*, becomes *baṭi*, *bēi* in the Simla States (except Bilāspūr and part of Nālāgārh), but *pai* in Northern Panjabi; *ghōṛā*, horse, is *gōro* in the former and *kōṛā* in the Northern Panjab; so also *bhāi*, brother, becomes *bai* and *pai*; *ghār*, house, appears as *garḥ* and *kār*. In no case is there an aspirated sonant. Sometimes one hears a mixed pronunciation: thus in Cāmēālī *ghōṛā*, *bhāi*, and *ghār* are pronounced *ghōṛa*, *bhāi*, *ghār* (*h* being here a sonant *h* followed by the deep tone); *bāhin* or *bhain*, sister, is, however, *baṭi*.

Lower Kanauri does not possess the deep tone, but has in a few words the high tone, as *raṇi*, high; but *raṇ*, horse (*ā* short in both words).

My excuse for dwelling at some length on the subject is that though Panjabi, Lahnda, and other languages in the Panjab are tone languages, this fact is not generally realized, and the matter is one of considerable intrinsic importance.

Absence of Aspirated Sonants.—As has been mentioned above, Kāgānī and the dialects of the Simla States, except those of Bilāspūr and part of Nālāgārh, avoid aspirated sonant consonants. In the Simla States the consonants are left sonant and merely lose their aspiration, and the vowel receives the high tone. In Kāgānī, however, as in many other Lahnda dialects, and also in Northern Panjabi, an initial aspirated sonant preceding an accented vowel becomes a surd; one following an accented vowel loses its aspiration but remains sonant; the vowel in the former case, when the consonant becomes a surd, receives the deep tone, in the latter the high tone.

In most of the languages or dialects which dislike aspirated sonants pure aspiration is practically unknown except in the combinations *kh*, *ph*, *ch*, *th*, *ṭh*. A sonant *h* is, however, found standing alone (i.e. without any consonant) before an accented vowel, and in this case is always followed by the deep tone. Thus to take Northern Panjabi, there are in the normal pronunciation hardly half a dozen words in which a pure *h* occurs (except in *kh*, *ph*, etc.), and in the few words in which it does occur it is noticeable that many people pronounce it *kh*. In spite of this there may be observed in this very connexion one of the most extraordinary freaks of pronunciation that one can imagine. The average Panjabi appears quite unable to say a pure *h* (other than in *kh*, etc.), and will always substitute for it either the deep or the high tone, yet in daily conversation he frequently uses a pure *h* instead of *s* after a vowel. Thus, for the sentence *maī tēnā dāsna dās paise ditte sāsū*, I thee-to telling-am ten pice given were-by-him, i.e. I will tell you he gave ten pice, he will say *maī tēnā dāhna dāh parhe ditte hāhū*, where all the aspirates are pure and non-sonant.

It should not be forgotten that Panjabi and Lahnda, while not aspirating a sonant, can and do pronounce

sonants with the deep tone. This happens chiefly in three cases: (1) When there is elision of a vowel between a sonant and the deep tone. (2) When the sonant and deep tone are in any syllable succeeding the first. This very often occurs in the derivative form of a word which, having a high tone in its simple form, throws the accent forward to another syllable in the derivative form. That syllable will then have a deep tone and a sonant will be preserved. (3) Always with *r*, *ṛ*, *l*, *ḷ*, *n*, *ṇ*, *m*.

Examples: (1) Compare the Panjabi pronunciation of the following Urdu words:—

Ur. *bāḥāī*, Panj. *bāī*; Ur. *bhāī*, Panj. *pāī*.

Ur. *jāḥāz*, Panj. *jāz*; Ur. *jhār*, Panj. *cār*.

(Panjabis acquainted with Urdu will attempt to approximate their pronunciation to the Urdu.)

(2) *kāḍḥā*, eject; *kāḍḥāṇā*, cause to be ejected.

wāḍḍḥā, cut; *wāḍḍḥāṇā*, be cut.

pārjāī, sister-in-law.

(Usual spelling of these words is *kāḍḍḥā*, *kāḍḥāṇā*, *wāḍḍḥā*, *wāḍḥāṇā*, *bhārjāī*.)

(3) *wālḥṭā*, wrap up.

Rāṇō, often said for *Rāṇō* (girl's name).

nērnī, giddiness.

(Usual spelling *wālḥṭā*, *Rhāṇō*, *nhērnī* or *hānērnī*.)

The important fact of the non-aspiration of sonants in these dialects should be noted in connexion with the problem of Romany, but I will not enter upon this question here as I hope to deal with it in another work.

In the above paragraphs, and generally throughout the book, "Panjabi" is used to denote the language of the Northern Panjab, and especially that of *Siālkōṭ*, *Gujranwala* (*Kūjrāla*), *Gūjrāt*, and North Lahore.

Glottal Stop.—The glottal stop, known to students of Arabic as *hamza*, is a feature of three of the dialects under review. In Lower *Kānauri* it is found at the end

of a few words, such as *dōā'*, near, beside; *shā'*, meat, etc. (see Lower Kānauri Introduction). It is much more commonly found in the dialect of North Jubbāl and to some extent in that of South Jubbāl. In North Jubbāl it is used in place of *h*. Words which in Hindi or Urdu begin with *h* + a sonant will be found in North Jubbāl (if used at all) with the sonant unaspirated and the *h* changed to a glottal stop and placed after the vowel. Thus *ghōrā* becomes *gō'ro*, horse; *dhī*, daughter, becomes *dī'i*; *bhāī*, brother, becomes *bā'ē*. This is a very remarkable circumstance, worthy of special study. It would be worth while knowing whether any of the dialects in the United Provinces show the same peculiarity.

The glottal stop is common in German and in dialects of English. Thus the phrase "what on earth is the matter", pronounced by most Englishmen "whatnearths the matter", is pronounced by many Americans "what 'on 'earth 'is the matter". Not a few educated Scotchmen change *t* to a glottal stop if *w* or *y* follows, as "wha' you want is no' wha' we want". By uneducated Scotchmen any *t* which is not the first letter of a syllable or last letter in a sentence is liable to be so treated, as "le'l bo'l" for "little bottle". *k* also gives way not infrequently to this stop. The glottal stop is common in Cockney.

Other Special Sounds.—In Pūrik we find several sounds worthy of attention. Further remarks will be found in the Pūrik Introduction. They are (1) the unvoiced Welsh *l*, generally written *ll*. (2) A *g*, corresponding in place to *q*, i.e. simply a voiced *qāf*. (3) A *g*, pronounced in the same place; it is uttered with little friction, but is an unmistakable *ghain*. (4) *ñ*, pronounced further back than Urdu or Hindi *ñ*, but not so far back as *qāf*. (5) Cerebral *c* and (6) cerebral *sh* (written *s*). These two letters are very common in the *Shinā* language (the *sh* in the word *Shinā* is cerebral), but occur rarely in Pūrik; cf. *chō*, very; *stā*, horse. (7) Cerebral *r* occurring initially.

(8) *k'*, *t'*, *p'*, pronounced without any off-glide; they have a jerked and incomplete sound. Very similar sounds are heard in German. In Lower Kānaurī cerebral *c* (*chā*, why; *chog*, what) and *k'* are found.

GRAMMATICAL FEATURES

It may not be out of place to draw attention here to the most interesting grammatical features in the languages dealt with.

Pūrik, which is a non-pronominalized Tibeto-Burman language, has a very simple verbal system showing practically no sign of change for gender, number or person. The pronoun for the 1st pers. plur. has an inclusive form, which includes the person spoken to, and an exclusive form excluding him, thus *natān*, I or we along with you; *naca*, we but not you. There is no dual. The 2nd pers. pronoun has both polite and ordinary forms. There is a passive or stative participle made by adding *-khān* to the past tense.

Lower Kānaurī has in the 1st and 2nd pers. pronouns forms for the sing., dual, and plur., the 1st plur. having an inclusive form *kashā* and an exclusive *nisi*. All tenses have dual forms. This is a complex pronominalized language and the tenses are very elaborate.

An organic passive or stative participle corresponding in meaning to Urdu *mārā huā*, beaten, *baithā huā*, seated, is found in all these dialects except Kāgānī. It is interesting to study the variety of forms under which it appears.

The dialects of the Simla States, except the Bilāspūr dialects and Hāṇḍūrī, have the following features in common:—

1. In pronouns of the 3rd person they have a special feminine form for the oblique singular.
2. They have a special form for the negative of the pres. verb substantive. This is indeclinable in every

case except the Kōci dialect of the Sūrkhūli Pārgāna, which declines for gender and number but not for person.

3. They all, except the dialect of Bākhli Khāḍ, have different words for "to-morrow" and "the day after to-morrow" on the one hand and "yesterday" and "the day before yesterday" on the other. Three dialects, all Kōci (those of Bāghi, Sūrkhūli Pārgāna and Dōdra Kūār), have different words for the fourth day forward and back. Pūrik and Lower Kānauri also distinguish all these days.

Kāgānī.—The most interesting points are (1) the change of ending of the pres. part. (or past conditional) according to whether the previous letter is sonant or surd, thus *ḍikhtā*, looking; *hāktā*, being able; *jūldā*, going; (2) the contraction of certain pairs of vowels, as *jāṇai*, it is a man, for *jāṇā e*.

Bilāspūri.—Here the point most worthy of note is the practical identity of the future with that of the criminal tribe of the Sāsīs. Both have the future (1) declinable ending in *-āṅgrā* and (2) indeclinable ending in *-āṅg*. The latter is found also in Sūkēt and Māṇḍi dialects. For Sāsī see *Languages of the Northern Himalayas*, pt. iii, 85 ff.; iv, 70 ff.

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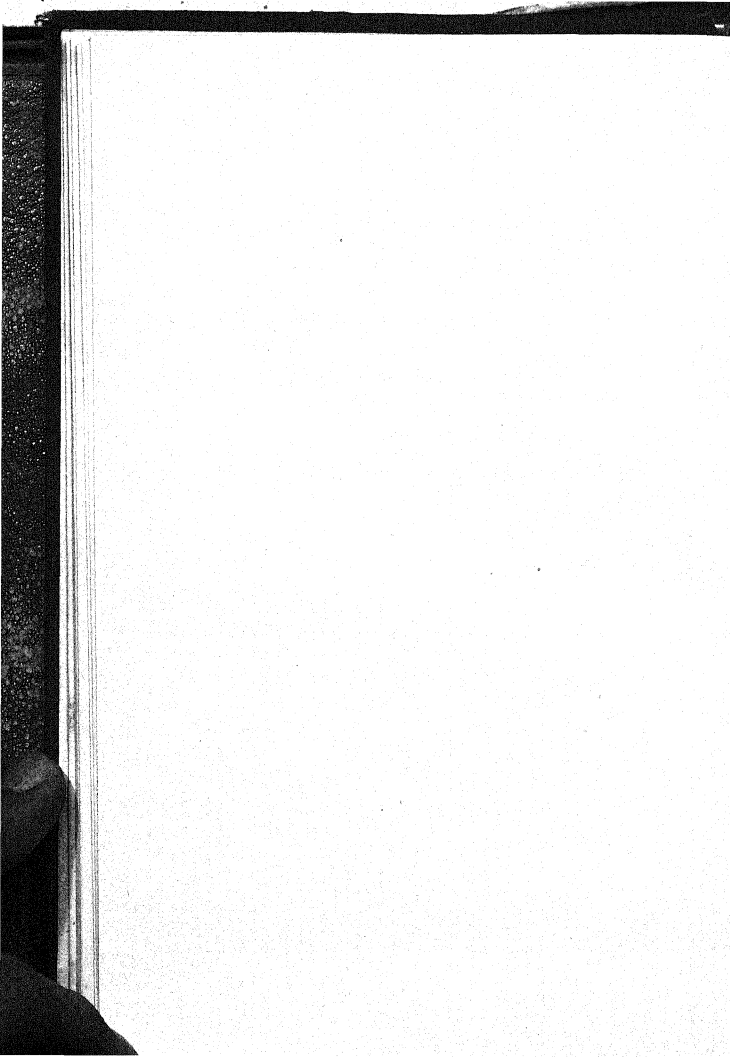
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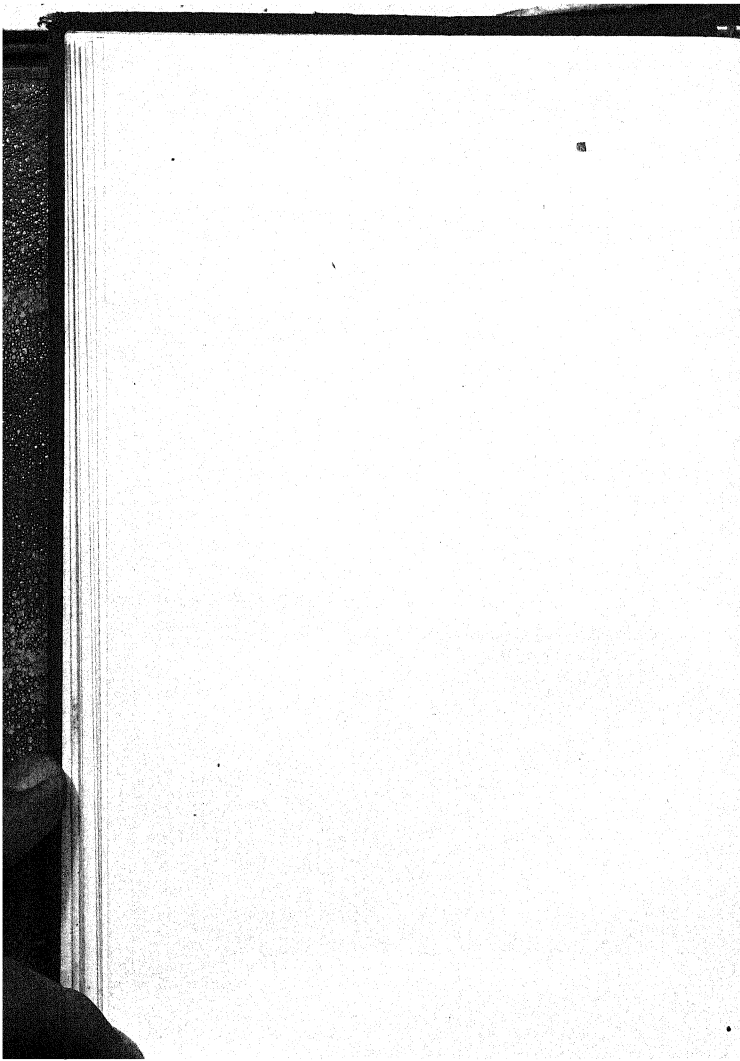
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ERRATA

PAGE.	LINE.
ix	24, some people make these words the same.
ix	25, for <i>kāra</i> read <i>kāṛa</i> .
x	6, for <i>kāra</i> , <i>kārā</i> read <i>kāṛa</i> , <i>karhā</i> .
87	7, for <i>Ḍhūṇḍi</i> read <i>Ḍhūṇḍi</i> .
88	11, for four or five read about two.
91	16, 17, for identical in read identical with.
97	12, for <i>ḍōle</i> read <i>ḍōlo</i> .
105	2 from foot, for <i>āttē</i> read <i>āttō</i> .
197, 199,	in heading, for NORTH read SOUTH.



PURIK

INTRODUCTION

PURIK is a dialect of Tibetan belonging to the Tibeto-Himalayan branch of the Tibeto-Burman languages and allied to Lādākhī and Bālti. It is spoken in the country drained by the Sūrū and Drās Rivers down to a little below the junction of the Sūrū with the Indus. One might put the limit at Khārmāñ, below which the language is Bālti. From west to east it extends from Drās past Kārgil to the pass near Maulba Chamba on the way to Leh, a distance of 65 miles, while from north to south it extends from Khārmāñ past Kārgil and Sūrū to the Pense La, a distance of about 125 miles. This country corresponds to the Tahsil of Kārgil, omitting Zāskār on the south. It is part of the Lādākh province.

Lādākhī is well known, thanks to the labours of the Rev. A. H. Francke, of the Moravian Mission, but little is known about Pūrik. The facts brought forward in the following pages will therefore not be devoid of interest to those who study Tibetan and its dialects. Care has been taken to write the words as pronounced, no attention being paid to their classical forms. For the relation of Pūrik to classical Tibetan Dr. Steh Konow's account in vol. iii, pt. i, of Sir George Grierson's *Linguistic Survey of India* should be consulted.

The number of speakers is not known. In the census returns they are included under Bālti; of the total of 135,000 one might guess the Pūrik speakers at about 45,000.

PRONUNCIATION

The vowels are comparatively simple. *a, e, i, o, u*, with no diacritical marks, represent the vowels commonly heard in Italian, the *e* and *o* having the narrower Italian sounds.

In Pūrik these five vowels are shorter than the long Italian vowels. They are therefore the same as *ā*, *ē*, *ī*, *ō*, *ū* in quality, but are pronounced shorter. *ā* is as *u* in "but", *ē* the *e* of "met", but narrower, *ī* like *i* in "fin", *ō* almost the same as in "hot", *ū* very like *u* in "pull". In *ā*, *ē*, *ī*, *ū* the lips are more spread than in the case of similar English vowels. Long *ō* is sometimes almost the English *aw* in "law", e.g. *āmmō* or *āmmarū*, but in the word *lō*, year, the *ō* is between *aw* in "law" and the long narrow *o* mentioned above. The occasional change of *u* to *ū* is probably accidental. The *u* in *-dūn* in *cūbdūn*, seventeen, *shitsūpdūn*, twenty-seven, is almost *ū*. *ū* and *o* are sometimes interchanged, thus futures may end in *-ūk'* or *-ok'*.

The consonants have the values assigned to them in the R.A.S. Journal. There are, however, sounds not represented in the Society's alphabet.

1. Unvoiced *l*, like the *ll* in Welsh. This is one of the commonest of sounds in Pūrik. It is heard in *llān*, bull or cow; *lltsāpcās*, explain; *llyaqmo* (*llyagmo*), good, and many more. In the common spelling "Lhasa" it is indicated by *ll*. I have represented it in the Welsh manner *ll*. It is important to note its nature. It is not a *hl* or *lh* or *hl*; it is simply *l* unvoiced.

2. A letter *g* pronounced very far back in the throat.

3. A *g* pronounced in the same place.

4. *ṇ* pronounced not so far back as the *g* and *g* just mentioned, but further back than the usual *ṇ* of Indian languages and of English. There is hardly any need for special signs to indicate these letters. The *ṇ* and *g* are connected with *q*. *q* is very common at the end of syllables, and a sonant letter following it very frequently changes it to the sonant corresponding to *q*, or to a fricative uttered in the same place, i.e. further back than Urdu *g*. No other language that I know of has the sonant corresponding to *q*. The practical working out

of this may be seen in a word like *llyaqmo*. If one asks a native to say the word very deliberately in two syllables he will say *llyaq-mo*, but if he says it quickly he will say *llyaqmo* or possibly *llyagmo*, where the *q* and *g* are pronounced in the same part of the throat as *q*. The numerals give other examples; thus we have *soqnyis* or *sognyis* or *sognyis*, thirty-two. This holds for any *q* which is immediately followed by a sonant consonant. In fact, we may state generally that any surd (unvoiced) letter is liable to be changed to the corresponding sonant if a sonant consonant follows, so *s* may become *z*, as in *nyis* or *nyiz*, two, *t* may become *d*, and so on.

5. *k* at the end of a syllable is very often left half finished; it has little or no off-glide, and therefore appears to the ear a little like *g*. This *k'* becomes *g* when a vowel or sonant consonant immediately follows, though occasionally the original pronunciation persists. Thus *rdūnnūk'*, will strike, interrogative *rdūnnūga*; *cik' ciga*, to one one, to only one. Futures end in *k'*. A similar state of things is sometimes, though not at all so often, observable in the case of *t* and *p*, which might then be written *t'*, *p'*. The numerals *cūbdūn*, 17; *shtsāpdūn*, 27; *shtsāpgyāt*, 28; *sopdūn*, 37; *sopgyāt*, 38, and others contain this *p'*. This *k'* is much more clearly a *k* than the similar letter in the Kānauri language.

6. I have noticed cases of cerebral *c* and *s*, as *chō*, very; *stā*, horse; but probably these are more or less accidental, depending on the speaker.

Purik speakers find it easier to say *ph* than *f*, and in foreign words like *sāfā*, clean, they are apt to use a bilabial *f*, which is simply the unvoiced sound corresponding to the common Indian bilabial *v*. *d* and *t* are the usual dentals, but rarely the *d* is pronounced slightly alveolar, that is, more like the English *d*. This is sometimes heard, for example, in *dyū*, this.

Cerebral *d*, *t*, *r* are also not infrequent; we hear

ḍūlcās as well as *drūlcās*, go; *ḍāṇḍa*, equal to; *mūltūp*, fist; *ṭūkcū*, sixty; *ṛdūn*, seven; *ṛgyāt*, eight; *ṛsikpa*, wall; *ṛzin*, tank. It is very remarkable that *ṛ* occurs initially. It is doubtful whether it ever so occurs in Urdu, Panjabi, and Standard Hindi. In words like *ḍāṇḍa*, where *n* precedes a cerebral letter, it becomes cerebral, but I do not think that cerebral *n* occurs independently.

ts is like the unvoiced Italian *z*, *tsh* is the same aspirated. *r* is the trilled North Indian *r*. It often occurs initially followed by a consonant. *n* sometimes gives place to a nasal vowel, as in *yōs* for *yoñs*, came; *nānūk* for *nāñnūk*, inside. In some words containing *g* the *g* is rapidly pronounced like *g*, but when the word is said deliberately the *g* becomes clear.

NOUNS

There is no grammatical gender in Pūrik. Sex is indicated by separate words or sometimes by the ending *-mo* for the feminine, either added to the masculine, or, when the masculine ends in *-po* or *-pho*, substituted for this ending. *yāq*, yak; *yāqmo*, female yak; *zō* or *ūtōr*, hybrid yak, the female being *zomo*, *ūtormo*; *biamo*, hen; *biapho*, cock. This ending seems like an article, but in ordinary use it does not appear to add anything to the meaning. The ending *-pa* has the idea of person connected with or belonging to or owning, as *hātīpa*, shopkeeper, from *hātī*, shop. Generally these endings have lost their original meaning and we find them used indiscriminately, thus *llyagmo*, good (for both genders); *snānpō*, green; *mārpo*, red; *shmulpo*, rupee.

There are two numbers, singular and plural.

Declension.—The system of declension is very simple and is practically the same for singular and plural. The genitive adds *-i* to the nominative, or sometimes, if the nominative ends in *-o*, adds *-e* or changes the *-o* to *-e*.

The dative adds *-a* and the agent *-s*, or *-is* if the nominative ends in a consonant. The accusative is the same as either the nominative or the dative, both forms being used for it. In the plural the same endings are found except that the dative adds *-la*, an ending also found in the singular. *la* is really a preposition with a varied meaning—to, in, for, etc. The case used with prepositions is generally the genitive, but sometimes the nominative is used.

A noun ending in an unvoiced consonant tends to change it in declension to the corresponding voiced consonant. Thus *yăq*, yak, changes *q* to *g* before vowels, the *g* being pronounced far back in the throat. The genitive ending *-ši* is probably meant to be *-zi*, but the natives find that after a far-back *g* it is easier to say *-ši* than a pure *zi*.

PRONOUNS

Pronouns are not nearly so complicated as in the nominalized Tibeto-Burman languages. Thus there is no dual except by adding *nyiska*. This is not a dual, for *-ka* may be added to other numbers, and so forms like "the three of us", "the four of you" may be made. The 1st personal pronoun has two plurals, one inclusive and the other exclusive. The former, *natān*, includes the person spoken to and the latter, *naca*, excludes the person spoken to. In the presence of guests a person addressing his servant and desiring to say "we shall dine at seven" would need to be careful to say *naca*, not *natān*, otherwise the servant would consider himself invited. The 2nd personal pronoun has both polite and ordinary forms, *khērān*, singular, and *khintān*, plural, being the ordinary forms and *yērān* or *yārān* and *yāntān* the polite.

Reflexive pronouns are made with the word *rān* and in the 3rd person plural *tān rān* or *tān, rān* being used in both singular and plural for pronouns of the 1st and 2nd person. These correspond to the English use of

"myself, himself" as nominatives and to the Hindi *āpnā* in the genitive. Thus in "he wrote to his brother" "his" is rendered *rāñī* or *khūrī*, meaning his own brother. If it means someone else's brother it is *khoī*. In "I wrote to my brother" "my" is *narī*. It should be noted that *rāñ* standing by itself is declined *rāñī*, *rāña*, etc., but compounded with another pronoun, as in *narāñ* from *nā* or *khūrāñ*, *khorāñ* from *kho*, it is declined -*rī*, agent -*rēs*, but dative the full form -*rāña*. The ending -*tāñ* in *khontāñ* is similarly treated.

Relatives.—As in *Shinā* and other languages, there is no distinction between relatives and interrogatives. The relative idea is not well developed. To distinguish a relative from an interrogative the particle *na* is often used after the verb in a relative sentence, e.g.:

nām sāq khūrē tshārbana, when all was spent.
nām khoā hōsh yōnsena, when sense came to him.
cī nñī yotna, what is mine.

The *na* in these sentences shows that *nām* and *cī* do not mean "when?" and "what?"

The demonstrative pronouns *dyā*, *dī*, this, and *ē*, *eu*, *dē*, that, are used *before* nouns when they are not used absolutely as pronouns. Further east than the Pūrik area it is usual to place demonstrative pronouns *after* nouns. The plural of these demonstrative pronouns and of all nouns is in -*āñ*. In the case of *ē* and *dē* a *w* is inserted before the *āñ* of the plural. The demonstrative pronouns are widely used, thus *dī kāna*, not merely from this, but also hence, from here; *dē kāna*, from that, also after that event. The pronouns *dyā*, *dī*, this, *ē*, that, and *ga*, which, are joined to the termination *tsuk* or *suk*, meaning kind or manner, to form adverbs or adjectives, thus *disok* (*disuk*), of such a kind, such, so many; *dyātsuga*, in this manner, thus; *etsuga*, in that manner; *gatsuga*, in what manner, how (both relative and interrogative).

ADJECTIVES

Article.—There is no definite article. The endings *po*, *pho*, *mo*, *bo* have no longer the force of a definite article. In Pūrik they seem from this point of view to be without meaning. *cik'*, one, is used as an indefinite article, as *llān cik'*, a bull or cow. Sometimes one hears the ending *-ik'* with the same signification, as in *phruik'*, a boy.

Comparison.—There are no forms for the comparative and superlative. As in most North Indian languages these are expressed simply by the positive with a word for "than" or "from": *rgyalba in*, he is good; *ache wāsān rgyalba in*, he is better than his sister; *tshañma wāsān rgyalba in*, he is better than all, he is best.

Numerals.—Counting goes by tens, the numbers one to nine being repeated over and over again in different forms up to a hundred. Each ten is formed from the corresponding unit, but after each exact ten, i.e. twenty, thirty, etc., the numbers are added to a different stem, a stem which varies for each new set of figures. Thus, eleven to nineteen have *cūk'*, twenty-one to twenty-nine *shtsāq*, the thirties *soq*, the forties *zhāq*, the fifties *ga*, the sixties *rāq*, the seventies *ton*, the eighties *kyāq*, and the nineties *kog*. The numerals in Lādākhī are very similar, and Mr. Francke has explained the numerical scheme for that language as follows: "the connecting syllable between tens and units in most cases is composed of (i) the first consonant of the stem of each ten, (ii) a vowel, (iii) the otherwise silent first consonant of the stem of the unit." It will be obvious that Pūrik follows such a scheme. Numerals follow the noun which they qualify, but all other adjectives normally precede their nouns. This is contrary to the usage of some Tibetan dialects. It is to be noted that, while units follow thousands according to the rule just given, they precede hundreds. *zhip'gyā*, four hundred; *rgyātrgya*, eight hundred;

rdunrgya, seven hundred; but *ston sām*, three thousand; *ston trāk'*, six thousand.

In the Parable of the Prodigal Son *cik'* is repeated without any definite meaning; perhaps it is emphatic. *yogpo cik' ciga yon zēre*, having said "come" to one servant. It is not unlike the Panjabi *kāmmē ikkī nā kūāke*, having called one servant. In *disok cik', yogpo cigis*, *cik'* is practically meaningless. The phrases mean such some (years), so many years; servants some, servants. A common ending of adjectives is *-cān*, which means "having"; thus, *ryēlcān*, hairy, from *ryēl*, hair; *dordecān*, strong; *bañcān*, a runner; *hālcān*, fat. Adjectives usually precede nouns and then do not ordinarily change for gender, number, or case; an adjective following a noun takes the case-endings instead of the noun, which remains in the nominative. Occasionally the Lādākhī rule of putting a preceding adjective in the genitive is followed, as *yotpī norzāñān*, existing properties; *yonshkñāñpo*, the one who has come.

THE VERB

The conjugation of the verb in Pūrik is easy. There is no change for gender or number if we except the *shik'* of the imperative. The formation of the tenses, too, is simple.

Infinitive.—The infinitive is formed by adding *-cas*, *-ca* or *-shās*, *-sha* to the root. *shās* is probably contracted from *scās*. If so, verbs in *shās* are merely verbs whose root ends in *s*, conjugated like verbs in *r*.

The gerundive infinitive is formed in the following way:

- (1) Verbs whose root ends in *n*, *n*, *m* add *-ma* to the root.
- (2) Verbs whose root ends in other consonants add *-pa* to the root if the last letter is unvoiced (surd), and *-ba* if it is voiced (sonant).
- (3) Verbs whose root ends in *ā* use the root itself.

Thus we have *tañcās*, give; ger. inf. *tañma*: *yoncās*,

come; *yoñma*: *lēncās*, take; *lēnma*: *nyāncās*, know how to; *nyānma*: *dākcās*, sit; *dākpa*: *khyūtās*, be able; *khyūtpa*: *sīlcās*, read; *sīlba*: *zērcās*, say; *zērba*: *zacās*, eat; *zā*: *bacās*, do; *bā*.

Imperative.—The imperative is the same as the root except when the root (1) ends in a vowel, in which case *s* is added; (2) contains the vowel *a*, in which case *a* is changed to *o*. -*shik'* is added for the plural whether this is merely the plural of politeness addressed to a single person or indicates actual plurality.

Present.—The present adds -*ēt* to the root, the pres. part. adds -*ēn* (sometimes -*e*). The pres. imperf., showing that an action is actually going on, is the pres. part. with the verb subst. *yūt*.

Imperfect.—The imperfect is the present with *pin* added, or the pres. part. with the past verb subst. *yotpin*. *pin* is contracted from *pa in*.

Future.—The future adds -*ūk'* to the root except when the root ends in *k* or a nasal. Roots in *k* add *tūk'* and nasals add *nūk'*.

Past.—The past tense is the same as the root when the root ends in *r* or *t*, otherwise *s* is added. Verbs whose infinitive is in *shūs* have *s* in the past. The pluperfect adds *pin* to the past, the conj. part. adds *e* or *ēi*, thus *khūrēi*, having lifted; *rdūnsēi*, having struck. The pres. perf. is the conj. part. with the verb subst. *in*, *rdūnse in*, has struck; the fut. perf. is the conj. part. with the auxiliary verb *dākcās*, sit, be; *rdūnse dāktūk'*, will have struck.

Conditional.—The pres. cond. is simply the root with the subordinate particle *na*, and the past cond. is the pluperfect with the same particle, *rdūnna*, *rdūnspēnna*.

Agent.—The agent is the root with *khān*, *rdūnkhān*, striker.

Verb substantive.—There are two verbs subst., inf. *incās* and *yotcās*, to be; pres. *in* and *yūt*, past *yotpin*.

Passive.—The passive is expressed (1) by using intransitive verbs instead of transitive; (2) by making the subject of the verb, which would be passive, the object of a transitive verb in the active; (3) by the use of the passive participle in *khān*. This is formed by adding *khān* to the past tense. When the verb is transitive this gives the meaning of having been struck, etc.; if the verb is intransitive it means in the state of having done the action. Thus *rdānshkhān*, having been struck; *dākshkhān*, in the state of having sat down, seated. It will be seen that this corresponds exactly to the Hindi *mārā huā*, *baithā huā*, and to the participles found in many hill dialects, thus Dōgrī *-ādā*, *mārādā*, beaten; *baithādā*, seated; the Cāmēālī participle corresponding ends in *-ōrā*, the Shīnā pass. part. in *-lū*. See also *tshārcās*, below.

There are few irregularities. We notice *shī*, died, as well as *shīs*; *zēs* as well as *zēr*, said; *nyit tsās*, awoke, for *nyit tsūt*; *zō*, eat, for *zos* (imperative); *zos*, ate, for *zās*; *sās*, slew, for *sāt*; and a few others. Occasionally the past is contracted; thus we have *dūls* and *dūs*, went; *spūrs* and *spus*, spent.

Notes.—*pa* is frequently used for *pin*; the ger. inf. is often found instead of the pres. part. *pin* may become *bin* after a sonant consonant. In the specimens will be noticed *storbin*, was lost, for *storpīn*; *inma pa*, was; *tanma mētpa*, was not giving, for *tanēn mētpīn*; *rgosētpa*, it was advisable, for *rgosētpīn*; *storbinmapa* for *storbin* (*pin* changed to *bin* after *r*).

The ger. inf. and the participles in *khān* are declined, thus *lū tanmī skat*, the noise of giving song; *yotpī norzānān*, properties which are, exist, from *yotpa*; *yōnshkhānīpō*, having come, that which has come; *rgakhānān*, lovers, from *rgakhān*.

na is often added to the conj. part.; *rdānsena*, having beaten. This *na* frequently appears to correspond to the Hindi *tō*; the use of *na* in subordinate sentences is not

dissimilar. It resembles the *Shinā -to*. It may, however, be the preposition *na*, in which case *rdūnse* is used as a verbal noun. *rdūnsena* may thus mean either "having then struck" ("then" being the then of narrative or of inference) or "upon having struck", on his having struck.

Several verbs are used as auxiliaries. *tshārcās*, finish, with the root gives the sense of a passive completed action in past time, as *ba tshār*, do finished, was done. *soñ*, the past of *chācās*, go, is used for became. *dūkcās*, sit, is used with the conj. part. to express the fut. perf., as *bāse dūktūk*, will have done, also with the pres. part. to express continuous action, *bēin dūgēt*, continues doing, goes on doing.

Transitive verbs take their subjects in the agent case, while the subject of intransitive verbs is in the nominative: *nās zērāk*, I will eat; *nā yons*, I went. *khūtēcās*, be able, *nyāncās*, know how to, take the nominative of the subject noun.

Causation.—The idea of causation is sometimes rendered by the use of different verbs, following the model of Tibetan, which prefixes *s* to make an intransitive verb transitive. This *s* is not infrequently dropped in Pūrik, the only difference then being that the initial sonant of the intransitive becomes a surd. This is found also in Kānauri, as *byānmik*, to fear, (*s*)*pyānmik*, to frighten; *boñmik*, burn (intrans.), *poñmik*, burn (trans.).

In Pūrik we have along with others—

<i>dūkshās</i> , burn (intrans.).	<i>tūkcās</i> , burn (trans.).
<i>drūlcās</i> , go.	<i>trūlcās</i> , make go.
<i>goncās</i> , put on one's clothes.	<i>skoncās</i> , clothe someone else.

But the ordinary way of expressing causation is to use the verb *cūkcās*, shut, with the root of the required verb.

zērba cūks, he caused to speak, permitted to speak.

zā cūgēt, he gives to eat.

In the negative *cākcās* follows the ordinary rules: *ma* and *mī* precede both verbs and *mēt*, *mētpin* follow both.

Ability.—To be able physically: *khyāt**cās* with the gerundive infinitive.

khūrba khyāt, he was able to lift.

Ability in the sense of knowing how to is expressed by *nyāncās* with the ger. inf.

sīlba nyāncēt, he knows how to read.

Duty, necessity, advisability.—*rgoshās* with the ger. inf.

tañma rgosēt, it is right to give.

Necessity may also be expressed by the infinitive in *-ca* with the verb subst.

bacu yotpin, it was necessary to go, he had to go.

tañca yūt, it is necessary to go.

Less commonly the ending in *cās* is used in this case. The infinitive in *cās* or *ca* (*shās* or *sha*) is used as a verbal noun: *zbricās* or *zbrica rgyalba in*, it is good to write.

Commencement.—*ryāqshās* with ger. inf.: *zā ryāqs* (*ryākhs*), he began to eat; *er dūkpa ryākhs*, he began to live there.

Purpose.—*phia* or *pharēs* with genitive of ger. inf.: *shorbī pharēs* or *phia*, for the purpose of running away.

ADVERBS

The adverbs hardly call for comment. The old Tibetan ending *r*, expressive of motion, is found in *dīr*, here; *er*, there; *gār*, where. Words expressing "here" contain the *d* from *dī*, this, as *dīr*, *diltēk*, and *dika*; those expressing "there" contain *e* from *eu*, that, as *er*, *ēltēk*, *ēka*, while those meaning "where" contain *g* from *ga*, who, *gār*, *gāltēk*, *gēika*. The interrogative adverbs are used also as relatives and indefinites, thus *garān ma*, nowhere.

PREPOSITIONS

Besides the suffixes used in declension such as *-s*, *la* or *lā* (for the dative), there are a number of others, the most important of which are given in the grammar. The majority govern the genitive, but a few take the nominative. Motion to and motion in are not very clearly distinguished. The word *lā* is widely used, not only with nouns and pronouns, but with adverbs and prepositions, e.g. *thāqrīnslā*, far.

CONJUNCTIONS

The most important of these is the sign of subordinate clauses *na*. This is used in all conditional clauses, also when an interrogative word is used as a relative, and generally to indicate subordinate clauses. The three sentences given previously illustrate this.

nām khoa hōsh yōnsena, when sense came to him.

cī nī yotna, that which is mine.

nām sāq khārci batshārbana, when all was spent.

NOUNS

SINGULAR	PLURAL
<i>phonō</i> , brother.	
Nom., Acc. <i>phonō</i> .	<i>phonoūn</i> .
Gen. <i>phonoe</i> .	<i>phonoūnī</i> .
Dat., Acc. <i>phonoa</i> .	<i>phonoūnla</i> .
Abl. <i>phonē kāna</i> .	<i>phonoūnī kāna</i> .
Agent <i>phonos</i> .	<i>phonoūnis</i> .

The *a* in *phonoa* is between the *a* in "fat" and the *u* in "but".

phrū, boy.

Nom., Acc. <i>phrū</i> .	<i>phrūūn</i> .
Gen. <i>phrūi</i> .	<i>phrūūnī</i> .
Dat., Acc. <i>phrūa</i> .	<i>phrūūnla</i> .
Abl. <i>phrūi kāna</i> .	<i>phrūūnī kāna</i> .
Agent <i>phrūs</i> .	<i>phrūūnis</i> .

	SINGULAR	PLURAL
<i>bālāñ</i> , bull.		
Nom., Acc.	<i>bālāñ</i> .	<i>bālāññ</i> .
Gen.	<i>bālāññi</i> .	<i>bālāñññi</i> .
Dat., Acc.	<i>bālāña</i> .	<i>bālāñññla</i> .
Abl.	<i>bālāñi kăna</i> .	<i>bālāñññi kăna</i> .
Agent	<i>bālāñis</i> .	<i>bālāññnis</i> .

yăq, yak.

Nom., Acc.	<i>yăq</i> .	<i>yăqñ</i> .
Gen.	<i>yăqñi</i> .	<i>yăqññi</i> .
Dat., Acc.	<i>yăqa</i> .	<i>yăqññla</i> .
Abl.	<i>yăqñi kăna</i> .	<i>yăqññi kăna</i> .
Agent	<i>yăqñis</i> .	<i>yăqññis</i> .

The *q* in this word is the far-back variety.

ăma, mother.

Nom., Acc.	<i>ăma</i> .	<i>ămañ</i> .
Gen.	<i>ămñi</i> .	<i>ămaññi</i> .
Dat., Acc.	<i>ăma</i> .	<i>ămaññla</i> .
Abl.	<i>ămñi kăna</i> .	<i>ămaññi kăna</i> .
Agent	<i>ămăñis</i> .	<i>ămññis</i> .

In the above plurals the combinations *oă*, *aă*, *uă* are not diphthongs. In each case the second letter is quite separate. The dat. sing. sometimes has *-la* or *lă* instead of *-a*. It should be noted that unaccented *ă*, *ē*, *ī*, *ō*, *ū* are hardly to be distinguished from *a*, *e*, *i*, *o*, *u*. *na nyambo*, meaning "with", "along with", is added to the nom. sing. or plur. of nouns and pronouns. *shētēa*, *chăñla*, *dēr*, all meaning "beside" (Urdu *pās*, Pānjābī *kōl*), are used with the genitive like *kăna* given above. Nouns ending in *-ō* contract the *-oe* of the genitive to *-e* before these words.

săq, all, is declined like the singular of *yăq*.

PRONOUNS

*Personal Pronouns.**1st Person.*

SINGULAR		PLURAL
Nom., Acc.	<i>ñā, I.</i>	<i>ñatāñ niska</i> (from <i>nyis</i> , two), the two of us.
Gen.	<i>ññĩ.</i>	<i>ñatāñ niskoi.</i>
Dat., Acc.	<i>ñā.</i>	<i>ñatāñ niska.</i>
Abl.	<i>ññĩ kăna.</i>	<i>ñatāñ niskoi kana.</i>
Agent	<i>ñās.</i>	<i>ñatāñ niskas.</i>

Similarly, *ñatāñ zbzhika*, the four of us, and so with other pronouns, all declined the same way.

Inclusive Plural (including "you")	Exclusive Plural (excluding "you")
Nom., Acc. <i>ñatāñ, we.</i>	<i>ñacā, we.</i>
Gen. <i>ñatĩ.</i>	<i>ñacĩ.</i>
Dat., Acc. <i>ñatāña.</i>	<i>ñacā.</i>
Abl. <i>ñatĩ kăna.</i>	<i>ñaci kăna.</i>
Agent <i>ñatĩs.</i>	<i>ñacās.</i>

2nd Person.

Nom., Acc. <i>khērāñ, thou.</i>	<i>khintāñ, you.</i>
Gen. <i>khērĩ.</i>	<i>khinĩ.</i>
Dat., Acc. <i>khērāña.</i>	<i>khintāña.</i>
Abl. <i>khērĩ kăna.</i>	<i>khinĩ kăna.</i>
Agent <i>khērēs.</i>	<i>khintēs.</i>

Polite forms are found for the 2nd pers. sing. *yērāñ*, declined like *khērāñ*; plur. *yāntāñ*, like *khintāñ*, except the agent, which is *yēntēs*.

3rd Person or Demonstrative.

Nom., Acc. <i>khō, he, she, that.</i>	<i>khon, they, those.</i>
Gen. <i>khōĩ.</i>	<i>khonĩ.</i>
Dat., Acc. <i>khōa.</i>	<i>khōña.</i>
Abl. <i>khōĩ kăna.</i>	<i>khonĩ kăna.</i>
Agent <i>khos.</i>	<i>khonīs.</i>

Another plural form is *khontāñ* or *khontāñ*, declined like *khintāñ*.

	SINGULAR	PLURAL
Nom., Acc.	<i>eu, ē</i> , that over there, yonder (in sight).	<i>ewān</i> , those over there.
Gen.	<i>ē</i> or <i>ē</i> .	<i>ewānī</i> .
Dat., Acc.	<i>ewa</i> .	<i>ewānla</i> .
Abl.	<i>ei kāna, ē kāna</i> .	<i>ewāni kāna</i> .
Agent	<i>ēis</i> .	<i>ewānis</i> .

Also *dē*, that, similarly declined.

Nom., Acc.	<i>dyā, dī</i> , this.	<i>dyān</i> .
Gen.	<i>dī</i> .	<i>dyānī</i> .
Dat., Acc.	<i>dyua</i> .	<i>dyānla</i> .
Abl.	<i>dī kāna</i> .	<i>dyānī kāna</i> .
Agent	<i>dyās</i> .	<i>dyānis</i> .

Interrogative.

Nom., Acc.	<i>gāi</i> , who.	<i>gauin</i> .
Gen.	<i>gāi</i> .	<i>gauinī</i> .
Dat., Acc.	<i>gaua</i> .	<i>gauinla</i> .
Abl.	<i>gāi kāna</i>	<i>gauinī kāna</i> .
Agent	<i>gauis</i> .	<i>gauinis</i> .

Another word for "who?" is *sū*, the declension of which is regular: Nom., Acc. *sū*. Gen. *sūi*. Dat., Acc. *sua*. Abl. *sūi kāna*. Agent *sus*. *cī*, what?; *cithon*, anything, something; *can ma*, nothing; *mānmo*, much, many; *tsām*, *tsāmtsik*, *tsāmpa*, how much or many?

To express emphasis by adding the idea of self, selves, the following words are used:—

To nouns in the sing. *khōrān* or *khūrān* is added, to the plur. *khontān*: thus, *phonō khōrān*, the brother himself; *phonōin khontān*, the brothers themselves. Only the second word is declined; hence the genitive is *phonō khōrī*, of the brother himself, the brother's own; *phonōin khontī*, of the brothers themselves.

The 1st and 2nd pers. pronouns add *rān*, which inflects while the pronouns remain in the nominative. *khō*, he, she, that, becomes *khōrān*, and *khoñ* becomes *khontān rān* (the *rān* inflecting). *dyū* and *eu* add *khōrān* in the

singular and *khontān* in the plural, the latter words being inflected. It will be noticed that these emphatic words are, with the exception of *rān*, simply the 3rd personal pronouns.

The genitive of a pronoun does not change for the number, gender, or case of the word possessed: thus, *nnī bālān*, my bull; *nnī bālānānla*, to my bulls; *nnī āmī*, of my mother.

Nouns ending in *-ā*, *-ē*, *-ī*, when made definite by having a demonstrative adjective or possessive noun put before them often change *ā* to *āo* and *ē* or *ī* to *eu* or *iu*: thus, *dī khañmāo*, this house; so *ē ātāo*, this father; *dī āmao*, this mother; *dī ācheu*, this big sister; from *khañmā*, *ātā*, *āma*, *āche*; *mī* becomes *mīu*.

CONJUGATION OF VERBS

The infinitive ends in either *-cās* or *-shās*, the latter probably being contracted from an original *-scās*. If we so regard it, the conjugation, which otherwise would be irregular, corresponds to that of ordinary verbs. Verbs which have a root containing *a* retain the *a* in all parts except the imperative, where it changes to *o*. The following outline conjugation of the principal verbs will be sufficient to indicate the usual forms. The normal conjugation is as follows: (1) imperative is the same as the root with occasionally *s* added, *a* is changed to *o*; (2) the present adds *-ēt* or *-ēt* to the root; (3) past is the same as the root, with or without *s* added; (4) the future adds *-ūk'* to the root, with sometimes a letter inserted between the root and *-ūk'*. Roots ending in a nasalized vowel must be treated as ending in *n*.

There is no change for person or number except in the imperative, which changes for the plural (whether of respect or of plurality).

1. Root in *-n* or *-n*: fut. *-nūk'*, past *-s*, imperative same as root.

<i>rdāñ-cās</i> , beat.	pres. - <i>ēt</i> .	fut. - <i>nūk'</i> .	past - <i>s</i> .	imp. <i>rdāñ</i> .
<i>tañ-cās</i> , give.	- <i>ēt</i> .	- <i>nūk'</i> .	- <i>s</i> .	<i>toñ</i> .
<i>phañ-cās</i> , throw.	- <i>ēt</i> .	- <i>nūk'</i> .	- <i>s</i> .	<i>phon</i> .
<i>zāñ-cās</i> , catch.	- <i>ēt</i> .	- <i>nūk'</i> .	- <i>s</i> .	<i>zāñ</i> .
<i>phīcās</i> , <i>phīñcās</i> , take out, expel.	<i>phīēt</i> .	<i>phīñnūk'</i> .	<i>phīñs</i> .	<i>phīñ</i> .
<i>soncās</i> , live.	<i>sonēt</i> .	<i>sonūk'</i> .	<i>son</i> .	<i>son</i> .

This last verb omits the *s* in the past.

2. Root in *-k* changes *k* to *g* before vowel, past *-s*, fut. *-tūk'*, imp. same as root.

<i>dūk-cās</i> , sit.	pres. <i>dūgēt</i> .	fut. <i>dūktūk'</i> .	past <i>dūks</i> .	imp. <i>dūk</i> .
<i>zdocās</i> , conceal.	<i>zdogēt</i> .	<i>zdoctok'</i> .	<i>zdoks</i> .	<i>zdok</i> .
<i>zhākcās</i> , keep.				<i>zhok</i> .

3. Root in *-p* changes *p* to *b* before vowel, past *-s*.

<i>lltsāpcās</i> , teach, persuade.	fut. <i>lltsābēt</i> .	past <i>lltsāps</i> .
<i>llēpcās</i> , arrive.	<i>llēbēt</i> .	<i>llēps</i> .
<i>thopcās</i> , be obtained, meet.	<i>thobēt</i> .	<i>thops</i> .

4. Root in *-r*, fut. *-rūk'*, past no *s*, imperative as root.

<i>khūr-cās</i> , lift.	pres. - <i>ēt</i> .	fut. - <i>rūk'</i> .	past <i>khūr</i> .	imp. <i>khūr</i> .
<i>zēr-cās</i> , say, speak.	- <i>ēt</i> .	- <i>rūk'</i> .	<i>zēr</i> , <i>zēs</i> .	<i>zēr</i> .
<i>shor-cās</i> , run away.	- <i>ēt</i> .	- <i>rūk'</i> .	<i>shor</i> .	
<i>stor-cās</i> , be lost.	- <i>ēt</i> .	- <i>rūk'</i> .	<i>stor</i> .	

Irregular in past: *spūrcās*, waste, spend; past *spūrs* or *spus*.

5. Root in *-l*, fut. *-lūk'*, past *-s*, imperative as root.

<i>skil-cās</i> , hinder.	pres. - <i>ēt</i> .	fut. - <i>lūk'</i> .	past <i>skils</i> .	imp. <i>skil</i> .
<i>ḍāl-cās</i> , go.	- <i>ēt</i> .	- <i>lūk'</i> .	<i>ḍāls</i> , <i>ḍūs</i> .	<i>ḍāl</i> .

6. Root in *t*, fut. *-tūk'*, past as root or changes *t* to *s*, imperative as root.

<i>(nyit) tsāt-cās</i> , awake.	pres. - <i>ēt</i> .	fut. - <i>tūk'</i> .	past <i>tsās</i> .	imp. <i>tsot</i> .
<i>rjēt-cās</i> , forget.	- <i>ēt</i> .	- <i>tūk'</i> .	<i>rjēt</i> .	
<i>thātcās</i> , <i>thācās</i> , be happy.	<i>thātēt</i> .		<i>thāt</i> .	
<i>sātcās</i> , <i>sācās</i> , slay.	<i>sātēt</i> .		<i>sāṣ</i> .	<i>sot</i> .

7. Root in *-a*; *a* is dropped before the endings, fut. *-ok'*, pres. *-ēt*, *-ēit*, past *-s*, imperative generally in *-s* with usual change of *a* to *o*. *zācās*, eat, has past in *o* and drops *s* in imperative. *chācās*, *chēcās*, go, uses another root in the past and imperative.

<i>bacās</i> , do, make.	pres. <i>bēit</i> .	fut. <i>bok'</i> .	past <i>bās</i> .	imp. <i>bos</i> .
<i>llācās</i> , look.	<i>llēit</i> .	<i>llok'</i> .	<i>llās</i> .	<i>llos</i> .
<i>zācās</i> , eat.	<i>zēt</i> .	<i>zok'</i> .	<i>zos</i> .	<i>zō</i> .
<i>chācās</i> , <i>chēcās</i> , go.	<i>chēt</i> .	<i>chok'</i> .	<i>soñ</i> .	<i>soñ</i> .

8. Root in *i*, *ī*, pres. adds *-t* to root, past adds *-s*, imp. *-s*. *shīcās* may drop *s* in past.

<i>tricās</i> , ask.	pres. <i>trīt</i> .	past <i>trīs</i> .	imp. <i>trīs</i> .
<i>zbricās</i> , write.	<i>zbrīt</i> .	<i>zbris</i> .	
<i>shīcās</i> , die.	<i>shīt</i> .	<i>shī</i> , <i>shīs</i> .	

9. Root in *o*, *ō*, or *ū*, pres. adds *-ēt* or *-īt* to root, past *-s*, imp. *-s*, fut. *-k'*.

<i>spo-cās</i> , change.	pres. <i>-ēt</i> .	fut. <i>-k'</i> .	past <i>-s</i> .	imp. <i>-s</i> .
<i>ñu-cās</i> , cry.	<i>ñu-īt</i> .	<i>-k'</i> .	<i>-s</i> .	
<i>nyūcās</i> , <i>nyōcās</i> , buy.	<i>nyuēt</i> .		<i>nyos</i> .	

10. Infinitive ending in *-shās*; probably contracted from *-scās*, pres. *-sēt*, fut. *-sūk'*, past *-s*, imp. *-s*. *sheshās*, understand, has pres. *sheshēt*.

<i>bāp-shās</i> , descend.	pres. <i>-sēt</i> .	fut. <i>-sūk'</i> .	past <i>-s</i> .	imp. <i>bops</i> .
<i>she-shās</i> , know, understand.	<i>-shēt</i> .		<i>-s</i> .	<i>-s</i> .
<i>lañ-shās</i> , rise, stand.	<i>-sēt</i> .	<i>-sūk'</i> .	<i>-s</i> .	<i>lōs</i> (<i>loñs</i>).
<i>lāshās</i> , remain.	<i>-sēt</i> .	<i>-sūk'</i> .	<i>-s</i> .	
<i>dūk-shās</i> , burn (intr.).	<i>-sēt</i> .	<i>-sūk'</i> .	<i>-s</i> .	
<i>rgo-shās</i> , be advisable, necessary, proper.	<i>-sēt</i> .	<i>-sok'</i> .		
<i>lltoq-shās</i> , be hungry.	<i>-sēt</i> .		<i>-s</i> .	
<i>skom-shās</i> , be thirsty.	<i>-sēt</i> .			

VERB SUBSTANTIVE

Present tense, *in*, for all persons and numbers.

Past, *yotpin*, for all persons and numbers (contracted from *yotpa in*).

yotpin is really the past of the verb *yotcās*, which contains the idea of existence, thus:—

eū mūsārmān in, he is a Musalman.

eū dīr yūt, he is here, he exists here.

rdūncās, *rdūnca*, beat

Imp. *rdūn*, plur. *rdūnshik*.

Fut. *rdūnnūk*.

Pres. *rdūnēt*, beats.

Pres. imperf. *rdūnēn yūt*, is beating.

Imperf. *rdūnēn yotpin* or *rdūnēt pin*.

Past, *rdūns*.

Pres. cond. *rdūnna*.

Past cond. *rdūnspinna*.

Pres. part. *rdūnēn*, *rdūne*, beating.

Conj. part. *rdūnsēi*, having beaten.

Agent, *rdūnkhān*, beater.

Pass. part. *rdūnshkhān*, beaten.

Continuous tenses, *rdūnēn* with required tense of *dūkcās*, to sit. *rdūnēn dūktūk*, he will be beating, he will continue beating.

Pres. perf. *rdūnse in*, *rdūnse yūt*, has beaten.

Plup. *rdūnspin*, had beaten.

Fut. perf. *rdūnse dūktūk*.

Gerundive infinitive, *rdūnma*.

thūncās, drink; *yōncās*, come, are like *rdūncās*.

phañcās, throw; *tañcās*, give, change *a* to *o* in imperative.

khūrcās, *khūrca*, lift a load

khūrcās is conjugated like *rdūncās* except in the following tenses:—

Fut. *khūrūk*,

Past, *khūr*.

Pres. perf. *khūrē in* or *yūt*.

Fut. perf. *khǎrě dǔktǔk'.*

Conj. part. *khǎrěi.*

Ger. inf. *khǎrba.*

lēncās, take; *sīlcās*, read; *zěrcās*, say, are conjugated like *khǎrcās*. *zěrcās* has also a past *zēs*.

khyǔtcās, be able (physically), *nyāncās*, know how to, be able, are like *khǎrcās* except the gerunds, which are *khyǔtpa* and *nyānma* respectively.

zacās, *zacā*, eat

Imp. *zō zōshik'.*

Fut. *zok'*, will eat; *zēin dǔktǔk'*, he will be eating.

Pres. *zēt.*

Pres. imperf. *zēin yūt.*

Imperf. *zētpin*, *zēin yotpin.*

Past, *zos.*

Pres. perf. *zose in.*

Plup. *zospin.*

Pres. cond. *zana.*

Past cond. *zospinna.*

Pres. part. *zēin.*

Agent, *zakhǎn*, eater.

Conj. part. *zosei*, having eaten; *zoskhǎn*, eaten.

Continuative, *zēin*, *dǔkcā*, to continue eating.

Ger. inf. *zā.*

chēcās, *chēcā*, or *chācās*, *chācā*, go, is like *zacās*, except in imperative and in tenses connected with the past.

Imp. *soñ*, *soñshik'*, go.

Past, *soñ*; conj. part. *soñsei*; plup. *soñmīn*; past cond. *soñmīnna.*

Pres. perf. *soñse in*; fut. perf. *soñse dǔktǔk'.*

bacās, *bacā*, do

Imp. *bōs*, *boshik'.*

Fut. *bok'.*

Pres. *bēt.*

Pres. imperf. *bēin yāt*.
 Imperf. *bēitpin*, *bēin yotpin*.
 Past, *bās*.
 Pres. perf. *bāse in*.
 Plup. *bāspin*.
 Fut. perf. *bāse dāktāk*.
 Pres. cond. *bana*.
 Past cond. *baspinna*.
 Conj. part. *basei*.
 Agent, *bakhān*.
 Contin. *bēin dākcā*.
 Ger. inf. *bā*.

llacās, llacā, see, look

Imp. *llos*, *lloshik*.
 Fut. *llotk*.
 Pres. *llēit*, *llēin yāt*.
 Imperf. *llēitpin*, *llēin yotpin*.
 Past, *llthoñ*.
 Conj. part. *llthoñsei*.
 Cond. *lltana*, *llthaspinna*.
 Agent, *lltakhān*.
 Contin. *lltēin dākcā*.
 Ger. inf. *lltā*.

A feature of the pronunciation of this verb is the insertion in some tenses of an *h* after the *ll*.

dākcās, dākcā, sit

Imp. *dāk*, *dākshik*.
 Fut. *dāktāk*.
 Pres. *dāgēt*, *dāgen yāt*.
 Imperfect, etc., regular.
 Past, *dāks*.
 Pluperfect regular.
 Cond. *dākna*, *dākspinna*.
 Pres. part. *dāgen*.
 Agent, *dākkhān*.

Contin. *dāgen dākcā*.

Ger. inf. *dākcpa*.

Fut. perf. *dākse dāktāk*'.

For the pres. perf. *dākse yūt* appears to be the only form; *dāksē in*, not being found.

ngyūkās, run, and *cūkās*, be allowed to, are like *dākcās*.

dālās, dālca, go, walk (Hindi *cālā*)

Imp. *dāl*, also *don*.

Pres. *dālēt*.

Pres. part. *dālēn, dāle*.

Past, *dāls* and *dās*.

Agent, *dālkhān, dālkhānpa*.

Ger. inf. *dālba*.

zbricās, write

Pres. *zbrit*.

Pres. part. *zbrin*.

Past, *zbris*.

Other tenses regular.

ltōqshās, ltōqsha, be hungry

Pres. *ltōqsēt*.

Pres. part. *ltōqsēn*.

Past, *ltōqs*.

Plup. *ltōqspin*.

Ger. inf. *ltōqpa*.

Other tenses regular.

Similarly conjugated is *lhyūqshās*, be cold.

skomshās, skomsha, be thirsty

Pres. *skomsēt*.

Pres. part. *skomsēn*, etc., regular.

shorcās, run away

Pres. *shorēt*.

Past, *shor*.

Pres. perf. *shorē in* or *yūt*.

Conj. part. *shorēi*, etc.

rgoshäs, be necessary, advisable

Pres. *rgöset*.

Fut. *rgosök'*.

THE NEGATIVE

Negative adverbs are *ma* and *mĩ*; the former is frequently contracted to *m*. They are used as follows:—

in, *yüt*, and *yotpin*, when negative, become *min*, *mět*, and *mětpin*.

With ordinary verbs the rule is as follows:—

Imp., past, and plup. prefix *ma* to the verb: *ma rdññ*, do not strike; *ñäs ma rdññs*, I did not strike; *ñäs ma rdññspin*, I had not struck.

For future prefix *mĩ* to root of verb; *ñäs mĩ rdññ*, I will not strike.

For pres. and pres. imperf. use *mět* after the ger. infin.: *ñäs rdññma mět*, I do not strike or am not striking.

For imperfect use *mětpin* after the ger. infin.: *ñäs rdññma mětpin*, I was not striking.

Pres. perf. has *ma* before ger. inf., which is followed by *in*: *eüs ma rdññma in*, he has not struck.

Thus with *zěrcäs*, the forms are:—

ma zěr, do not say.

eüs ma zěs, he did not say.

eüs ma zěspin, he had not said.

mĩ zěr, he will not say.

eüs zěrba mět, he does not say or is not saying.

eüs zěrba mětpin, he was not saying.

ma zěrba in, has not said.

INTERROGATION

A verb is made interrogative by the addition of *-a*. Sometimes there is a slight vowel change, as *yüt*, *yota*; *bäs*, *basa*. Forms ending in *k'* (i.e. the future, for the only other, the imperative, cannot be made interrogative) change *k'* to *g* before *-a*.

bok', will do; interrog. *bōga*: *bās*, did; interrog. *basa*.

So *zēt*, is eating; *zos*, ate; *zok'*, will eat, become *zeta*, *zosa*, *zoga*.

In negative sentences (see above) the rule is similar.

The past adds *-a*, but for the pres. perf. and plup. speakers are content to use the neg. interrog. past form.

The future adds *-a*; the pres. ind. and pres. imperf. add *-a* to *mēt*, and the imperfect adds it to *-pin*.

The above negative sentences will therefore become:—

eūs ma zēsa, did he not say?

eūs zerba mēta, is he not saying?

eūs mī rdāña, will he not strike?

eūs rdāñ mētpina, was he not striking?

To express sentences of the form "did he come or not?" "will he come or not?" the first verb is put in the interrogative, and the second in the form of negative affirmation.

eu yōnsa ma yōñs, did he come or not?

eu yōñnuga mī yōñ, will he come or not?

NUMERALS

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|--|--|
| 1. <i>cik'</i> . | 14. <i>cūzbzhī</i> . |
| 2. <i>nyis</i> . | 15. <i>cogā</i> . |
| 3. <i>sām</i> . | 16. <i>cūrūk'</i> . |
| 4. <i>zbzhi</i> . | 17. <i>cābdāñ</i> . |
| 5. <i>gā</i> . | 18. <i>cūggyāt</i> . |
| 6. <i>trūk'</i> . | 19. <i>cūrāgū</i> . |
| 7. <i>rdāñ</i> . | 20. <i>nyīshū</i> , <i>nīshū</i> . |
| 8. <i>ṛgyāt</i> . | 21. <i>shtsāqshik'</i> . |
| 9. <i>rgū</i> . | 22. <i>shtsāgnis</i> , <i>shtsāgnis</i> . |
| 10. <i>shcū</i> . | 23. <i>shtsāqsām</i> . |
| 11. <i>cūksūik'</i> . | 24. <i>shtsāzbzhī</i> , <i>shtsāqzbzhī</i> . |
| 12. <i>cūgnis</i> , <i>cūgnys</i> (and so
with all numbers end-
ing in 2). | 25. <i>shtsāgā</i> . |
| 13. <i>cūksām</i> . | 26. <i>shtsāzdrūk'</i> . |
| | 27. <i>shtsāpdāñ</i> . |
| | 28. <i>shtsāpgyāt</i> . |

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|---------------------------------|------------------------------------|
| 29. <i>sh̥tsärgū.</i> | 65. <i>rāñā.</i> |
| 30. <i>sūmoū.</i> | 66. <i>rarūk'.</i> |
| 31. <i>soqsh̥ik'.</i> | 67. <i>rābdān.</i> |
| 32. <i>sognis, soqnis.</i> | 68. <i>rābgyāt.</i> |
| 33. <i>soqsūm.</i> | 69. <i>rārgā.</i> |
| 34. <i>sozbzh̥i, soqzbzh̥i.</i> | 70. <i>rāñcū.</i> |
| 35. <i>sogā.</i> | 71. <i>tōncik'.</i> |
| 36. <i>sozdrūk'.</i> | 72. <i>tōnnis.</i> |
| 37. <i>sopdān.</i> | 73. <i>tōnsūm.</i> |
| 38. <i>sopgyāt.</i> | 74. <i>tōnz̥bzh̥i.</i> |
| 39. <i>sorgū.</i> | 75. <i>tōngā.</i> |
| 40. <i>zh̥ip'cū.</i> | 76. <i>tōnrūk'.</i> |
| 41. <i>zh̥äqsh̥ik'.</i> | 77. <i>tōbdān.</i> |
| 42. <i>zh̥ägnis, zh̥äqnis.</i> | 78. <i>tōnrgyāt.</i> |
| 43. <i>zh̥äqsūm.</i> | 79. <i>tōnrgū.</i> |
| 44. <i>zh̥äz̥hbzh̥i.</i> | 80. <i>rgyacū.</i> |
| 45. <i>zh̥āñā.</i> | 81. <i>kyäqsh̥ik'.</i> |
| 46. <i>zh̥ārūk'.</i> | 82. <i>kyäqnis, kyägnis.</i> |
| 47. <i>zh̥ābdān.</i> | 83. <i>kyäqsūm.</i> |
| 48. <i>zh̥ābgyāt.</i> | 84. <i>kyäz̥bzh̥i, kyäqzbzh̥i.</i> |
| 49. <i>zh̥ārgū.</i> | 85. <i>kyagā.</i> |
| 50. <i>gāpcū.</i> | 86. <i>kyarūk'.</i> |
| 51. <i>gacik'.</i> | 87. <i>kyābdān.</i> |
| 52. <i>gānis.</i> | 88. <i>kyābgyāt.</i> |
| 53. <i>gasūm.</i> | 89. <i>kyārgū.</i> |
| 54. <i>gāz̥hbzh̥i.</i> | 90. <i>rbūkcū.</i> |
| 55. <i>gāñā.</i> | 91. <i>koqsh̥ik'.</i> |
| 56. <i>garūk'.</i> | 92. <i>kognis, koqnis.</i> |
| 57. <i>gābdān.</i> | 93. <i>koqsūm,</i> |
| 58. <i>gāb'gyāt.</i> | 94. <i>koz̥bzh̥i, koqzbzh̥i.</i> |
| 59. <i>gārgū.</i> | 95. <i>kobgā.</i> |
| 60. <i>tūkcū.</i> | 96. <i>korūk'.</i> |
| 61. <i>rāqsh̥ik'.</i> | 97. <i>kōbdān.</i> |
| 62. <i>rāgnis, rāqnis.</i> | 98. <i>kōbgyāt.</i> |
| 63. <i>rāqsūm.</i> | 99. <i>kōrgū.</i> |
| 64. <i>rāz̥hbzh̥i.</i> | 100. <i>rgyā.</i> |

103. <i>rgyā sām.</i>	700. <i>ṛdānrgyā.</i>
106. <i>rgyā trūk.</i>	800. <i>rgyātrgyā.</i>
154. <i>rgyā gāzhbzhi.</i>	900. <i>rgūprgyā.</i>
200. <i>nip'gyā, nyip'gyā.</i>	1000. <i>ston.</i>
300. <i>sāmgyā.</i>	1368. <i>ston-sāmgyā-</i>
400. <i>zhip'gyā.</i>	<i>rābgyāt.</i>
500. <i>gāp'gyā.</i>	6541. <i>stontrūk-gāpgyā-</i>
600. <i>trūkrgyā.</i>	<i>zhāqshik.</i>

Half is *phēt* or *phēnān*. *phēnān* subtracts half from a number, thus: *phēnān zbzhī*, three and a half; *phēnān ṛdān*, six and a half.

Numbers follow the word qualified.

ADVERBS

Place

here, <i>dīr, diltēk, dīka, dyūē,</i>	nowhere, <i>gārān</i> , with negative.
<i>dyūa.</i>	
there, <i>er, ēltēk, ēka.</i>	inside, <i>nānnuk.</i>
where, <i>gār, gāltēk, gēika.</i>	far, <i>thagriṇs.</i>

Time

now, <i>dārē.</i>	on fourth day, <i>zhāq zbzhī.</i>
then, <i>dēi wāgzla.</i>	yesterday, <i>gondē.</i>
when, <i>nām.</i>	day before yesterday, <i>khārt-</i>
never, <i>māna</i> , with negative.	<i>sān zhāq.</i>
to-day, <i>dirin.</i>	day before that, <i>dānma</i>
to-morrow, <i>āskē.</i>	<i>zhāq.</i>
day after to-morrow, <i>nāns.</i>	

Others

thus, <i>dyūsuga.</i>	yes, <i>ōna</i> , or repetition of
in that way, <i>etsuga.</i>	verb.
how, <i>gātsuga.</i>	not, <i>ma</i> , or repetition of verb
much, <i>mānmo.</i>	with negative.
why, <i>cā.</i>	

In the word *gāltēk* the *a* is as *u* in but, but prolonged.

PREPOSITIONS

(The case governed is shown in brackets; gen. = genitive, nom. = nominative.)

from, <i>kāna</i> (gen.), <i>na</i> .	beside, <i>shītea</i> , <i>shītēa</i> , <i>shanla</i> ,
in, <i>-āñ</i> (gen.), <i>-nūk</i> , <i>-anūk</i>	<i>chanla</i> , <i>dēr</i> (all gen.).
(gen.).	with (along with), <i>nanyambo</i>
before, <i>snā</i> (gen.).	or <i>nāñ nyambo</i> (nom.);
behind, <i>rgyabna</i> (gen.).	(of instrument), <i>nāñ</i>
upon, <i>kā</i> (gen.).	(nom.).
under, <i>yogu</i> (gen.).	for sake of, because of, <i>phia</i> ,
	<i>pharēs</i> (gen.).

CONJUNCTIONS

yāñ, and.

wāsāñ, than.

SENTENCES

1. *Khīrī mīn cī in ?* Thy name what is ?
2. *Dī stei nāsō tsāmpa in ?* This horse's age how much is ?
3. *Dī kāna Khācūl tsāmtsik thāgrīns in ?* Here from Kashmir how-much far is ?
4. *Khīrī ātī khānmā phrū tsām yūt ?* Thy father's house (in) sons how many are ?
5. *Dirīn nā na thāgrīns na dūlē yōns.* To-day I very far from walking came.
6. *Nū ātā tshūntsēi būtsūšs khoi āchē (nōmo) na nyambo bāgstōn bās.* My father little's (i.e. uncle's) son his big-sister (little-sister) with marriage made.
7. *Kārpo stēi zgāo nānnuk yūt.* White horse's saddle inside is.
8. *Stēi kā zgā toñ.* Horse upon saddle put (give).
9. *Nās khoi phrū mānmo rdūns.* I his boy much beat.
10. *Eus rī goe kā nōr būlān tshoēn yūt.* He hill's top upon goats bulls grazing is.
11. *Eu stēi kā lāgstshūksi yōga dūksē yūt.* He horse upon tree beneath seated (having sat) is.
12. *Khoi phonō khoi āchē wāsān chopo in.* His brother his big-sister than big is.
13. *Dī rīnpo shūl phēnān sām in.* That's price rupees half three (two and a half) is.
14. *Nū ātā e tshūntsēi nānpēñ dūgēt.* My father that shall house in sits (lives).
15. *Dī shūlpo khoa toñ.* This rupee him give.
16. *Dī shūlān khoi kāna līn.* These rupees him from take.
17. *Khoa mānmo rdūn yañ thakpa nāñ cīn.* Him much beat and rope with tie.
18. *Dī chūdonpēñ na shū phīn.* This well-in from water draw (out of this well).

19. *Nñi snā dāl* (or *don*). Me before walk.

20. *Sui phrū khīrī rgyabna yonēt*. Whose boy thee behind comes?

21. *Khērēs dyū sui kāna nyose khyōns* (or *khyōs*). Thou this whom from having-bought brought?

22. *Gronēi hātīpa cigi kāna khyōns* (*khyōs*). Village-of shopman one from brought.

Notes.—2, 7, 8, 11. *Notes* (cerebral *sh*). 6. *Ātu tshāntse*, little father, i.e. uncle. 7. *Zgāo* for *zgā*, because the word is definite. 10. The *r* in *rī* is pronounced almost like *rz*h or *rz*. 11. *Dūkēn yūt*, would mean in the act of sitting down; *dūksē yūt*, is having sat, is seated.

THE PRODIGAL SON

mñ cigi bātsha nyis yotpin; *tshāntsēs khāri*
man one-of sons two were; small his
ātū zēs "yōns-khānī-po nārāna ton," *khos khoṇa*
father-to said "having-come-one me-to give," he them-to
nāñ sāq nōrzānpō zgosē tans: *zhāq khāciga*
own all property having-divided gave: days few-to
tshāntsē phrūs sāq zdāmse thāgrins yulceān
small boy all having-gathered far country-a-in
soñ yañ eanūk nāñ nōrzān sāq tsōppo luseān
went and it-in own property all evil work-in
spūs; *nām sāq khārcī bā tshārbāna dē*
wasted; when all spending make was-finished that
yulpeān chāpo zānrkon soñ, cho shānte
country-in great famine went (became), very straitened
soñ, dē yurpeanūk dūkḥān cigi shītea soñ,
became, that country-in dweller one near went,
khos khāri zhīnūñēanūk phāq tshā tans;
he his fields-in swine to-graze gave(sent);
khoa rgosētpa (or *rgosētpin*) *norūnts zākhānpoe*
him-to it-was-necessary goats eating

kāna khūri ltoa wān skānūk, yān susān
 from his belly also he-will-fill, and anyone-soever
khoa tañma mētpa. nām khoa hōsh
 him-to giving not-was. when him-to sense
yōsēna (yōnsēna) zērbā ryāks (ryāqs) "nānī ātī
 having-come to-say began "my father's
khānīmā tsāmtsik yōqpō cigis ltoa skānsē
 house how-many servants one belly having-filled
ākī zēt, nā dīanūk lōkse shīt,
 bread eat, I herein having-hungered am-dying,
nā lanse nārī ātī shītea chok, yān khoa
 I having-risen my father near will-go, and him-to
zērūk (zērūk) nās Khūdā na yārī nyēspa bās,
 will-say I God and your sin did,
nā snei (snā) tsogspo ma lās yārī bātshā
 I in-future equal not remained your son
zērūk, yārīs nā kankōl cigā zhōk." khō
 they-will-say, you me labourer one keep." he
lanse nā khūri ātī shītea sōn, khō thāgrīnsla
 having-risen his father near went, he far
yōtpin dē kāna khoi ātās thoñ yān bāñ khērēna
 was that from his father saw and having-run
khōñ skēnzhūks khyōns. phrus zēs "nās Khūdā
 his neck-embrace brought. son said "I God
na yārī nyēspa bās, nā snei tsogspo ma
 and your sin did, I in-future equal not
lās yārī bātshā zērūk." ātās zēs
 remained your son they will-say." father said
"Uyāgmoyena Uyāgmo gūncēk khyōnse khoa
 "good-from good garment having-brought him-to
skon yān khoa kāpshe gāñ skon, yān
 put-on, and him-to shoes also put-on, and
lāqpāula sūrdūps shīk toñ, hālōān lāñ phrūk
 hand-to ring one give fat bull son

khyoñse *sot*, *nās* *zok* *yāñ* *thālūk*,
 having-brought kill, we shall-eat and shall-rejoice,
cī *phārēs* *nī* *dī* *phrū* *shīsētpin* *yāñ* *son*,
 what for my this boy was-dead and lived
storbin *dārē* *thop*."
 was-lost now was-obtained."

khoi *chō* *phonō* *zhīnsāñ* *yotpin* *khāñmī*
 his big brother field-in was, house
shītea *llēwāna* *llā* *tañmī* *skāt* *cik*
 near having-arrived song giving-of noise one
tshūr, *yogpo* *cik* *ciga* "yoñ" *zēre*
 heard, servant one one "come" saying

khyoñse *trīs* *cī* *soñ* *khos*
 having-brought asked what went (happened) he
zēs "*khīrī* *tshāntse* *phonō* *yōs* *yāñ* *khīrī*
 said "thy little brother came and thy
ātās *hālēdn* *llāñ* *phrūik* *sās*, *dī* *phāa* *khos*
 father fat bull son-a killed, this for he
llāñto *phrūik* *sās* *phrūla* *rgyala* *bāse*
 calf son-a killed son-to well having-made
lltās." *kho* *khā* *yōñs* *yāñ* *nāñuk* *chēsñī* *ma*
 saw." he anger came and inside wish not
yōs. *ātās* *zgoa* *sōse* *khoa* *lltsābā*
 came. father outside having-gone him to-explain
ryākhs, *khos* *zēs* "*lltos* *nās* *lō* *disok* *cik*
 began, he said "see I years such some
yārī *khīdmāt* *bās*, *yārēs* *nā* *māna* *rābāq*
 your service made, you me ever she-goat
cigi *ruig* *ma* *tañs* *tā* *nās* *nārī* *rgakhāññ*
 one-of young-one not gave that I my love-ers
na *nyambo* *thatēn* *dūktūk*; *khīrī* *dī* *phrū*
 with being-glad may-sit; thy this son
yōñ *mana*, *dyūs* *khīrī* *yotpi* *norzāññ*
 came when, he (who) thy being properties

rəqshkyēlūnla (*lolimoūnla*) *tañse* *spus* *yērēs*
 harlots-to having-given wasted you
khoi *phia* *hālcān* *llāñ* *phrūik* *sās.* *āās*
 his for fat bull son-a killed." father
zēs "būtshā *khērāñ* *na* *malpa* (or *bārābār*) *nā*
 said "son thou then always me
nāñ nyambo *yūt.* *cī* *ññī* *yotna* *dō* *khīrī* *in,*
 with art. what mine is that thine is,
āmman *thātpau* *rgyēla* *inmapā,* *cī* *phārēs* *khīrī*
 but rejoicing good was, what for thy
dī *phonō* *shīpin* *dārē* *yañ* *son,* *storbinmapa*
 this brother had-died now also lived, lost-was
yāñ *thop.*"
 also was-obtained."

Notes.—*zhāq khāciga*, in a few days, *khācik* follows its noun. *khaciga* is dative. *yulceāñ*, *ce* for *ci* contracted from *cik*, one; here indefinite article. *yulpeāñ* from *yulpo*, country, and *-āñ*, in. Note cerebral *ç* in *chō*, very. *dūkhāñ* for *dūkkhāñ*, sitter, dweller. *tshūā tañse*, sent to graze; purpose may be expressed by *phia* or *pharēs*, for the sake of, with gerundive infinitive. *skāñūk*, future, for "that he should fill". *susāñ*, *-añ* indicates -ever. *yārī bātshā zērūk*, that people should call me your son. *thāgrīnsla*, far; note use of *la*. *llyāgmoyena llyāgmo*, good from good, the best. *thop*, was obtained, Hindi *mīlā*. *skāt*, voice, noise, language. *rgyala bāse*, good having made; *bāse* practically means "considering"; cf. Pānjābī, *mārā kārke chādā*, bad having made (i.e. considering or believing it bad) he left it. *thātēñ dūktūk*, shall, i.e. may, keep on rejoicing.

VOCABULARY

- a, an, *cik'*; -*ik'*; see "one".
 able, be, *khyātās* w. ger. inf.
 about, *phā*, *phārēs*, both w. gen.; see "for".
 account, *hīsāp'* (Urdu *hīsāb*).
 advisable, be, *rgoshās* w. ger. inf.
 affair, matter, *tām*, *spēra*.
 after, prep. *rgyaba* w. gen., adv. *rgyap'na*; after that, then, *dē kāna*.
 again, *yāñ*.
 age, *nasō*.
 agree, *nyancās*.
 air, *lūñpō*.
 all, *sāq*, *tshañma*.
 allow, give leave, *rokhsāt tañcās* (Urdu *rūkhāt*); allow to, *cūkās* w. root of verb.
 almond, *badām* (Urdu *bādām*).
 alone, *cik' cik'* (one one).
 also, *wāñ*.
 always, *malpa*, *bārābār* (Urdu).
 ancient, *shnyñma*.
 and, *yāñ*, *na*.
 anger, *khā*, *khā*.
 angry, to be, *khā yoncās* (anger to come).
 ankle, (*kañ*)*tshiks*.
 annoy, *zgrāncās*.
 answer, n., *javāb* (Urdu *jāwāb*); v., *javāb tañcās*.
 ant, *khārkhūtā*.
 anyhow, *gātsuga*.
 anyone, *sū*, *sū cik'*; anyone whosoever, *susāñ*.
 appear, *thoncās*.
 apple, *kūshū*.
 apricot, *cūbī*.
 arise, *lañghās*.
 arm, n., *phyāqpa*.
 around, *khorpō* w. gen.
 arrive, *llepās*.
 ascend, *zyāqcās*.
 ask, *trīcās*; ask for, *shitsōcās*.
 ass, *boñbū* (male or female); male, *boñpho*; female, *boñmo*.
 assist, *mādād bacās* w. dat. (Urdu *mādād*).
 attempt, v., *shtamcās*.
 await, *dāñ bacās*.
 awaken, trans. and intrans., *tsātās*.
 back, n., *shāl* (the *l* in this word is very liquid or dental).
 bad, *tsogpō*.
 bag (cloth), *zgiwū*; (leather, big), *kyēlba*; (do., small), *kyēlbū*.
 baggage, *cālāq*.
 balances, *takari* (? Panj. *trākri*).
 bald, *phātā*.
 ball (wooden for polo), *polō*.
 bank (of river, etc.), *zūr*.
 bark (of tree), *shūm brākhs*.
 bark, v., *zūkās*.
 barley, *nās*.
 basket, *tsēpo*.
 bat (animal), *tshāñbī*.
 be, *yocās*, *incās*.
 beak, *khāmcū*.

- beam of wood (large), *mārdān*; (small), *phyēms*.
 bear, n., *drēnman* (au, as English "awe").
 beard, *smānārā*.
 beat, *rdāncās*.
 beautiful, *rdēmo*; see "good".
 become, *chācās*, *chēcās* (i.e. go).
 bed, *carpa* (Urdu *cārpāi*).
 bee, *toñzē*.
 before, *snā*, *snānla*, w. gen., adv., do.
 beg, *līsāncās*.
 begin, *ryāqshās*.
 behind, *rgyaba* w. gen.
 behold, *llacās*.
 bully, *llioā*.
 below, *yog* w. gen. (or *yoga*), adv. *yoqtūk*.
 beside, *shitea*, *shānla*, *dēr*.
 big, *chopo*, *chō* or *cho*, *rgyālpo*.
 bind, *cīncās*.
 birch, *stāqpa*; birch bark, *kroa*.
 bite, *cācās*.
 bitter, *khāntē*.
 black, *nāqpo*.
 blind, *zhārbā*.
 blood, *khraq*.
 blue, *shāmpo*; sky-blue, *nām-doq*.
 body, *rgō*.
 boil (cook), *skolcās*.
 bone, *rāspā*.
 book, *shōgbā*, *shōgbā*.
 boot, *kāpskhā*.
 born, be, *skyēcas*, *ldāncās*.
 bowl, metal, *mār(h)*; wooden, earthen, *photō*.
 boy, *phrū*, *būtshā* (latter especially son).
 branch, *yāldāq*.
 bread, *taikī*, *tāki* (ai in *taikī*, like a in "man"—Aryan word).
 break, *cāqcās*; see "cut".
 breast, *brān*; woman's, *pipī(h)*.
 bridge, *zāmbā*; rope do., *llcūkzām*.
 bridle (rein), *strāp*.
 bring, *khyōncās*.
 brother, *phonō*.
 buffalo, *mahē bālān* (*mahē*—Aryan word).
 bug, *cārī*.
 build, *shitsicās*.
 bull, *llān*, *bālān* (*bālān* is also cow).
 bullet, *rīnqī*.
 burn, trans., *tūkcās*; intrans., *dūkskhās*.
 butter, *mār(h)*; butter-milk, *dārba*.
 buy, *nyōcās*, *inyōcās*, *inyūcās*.
 calf (animal), *llāntō*.
 calf of leg, *zgima*.
 call, *yon zērcās*, i.e. say "come".
 camel, *shābōn*.
 carpenter, *shīnkhān*.
 carpet, *sātrānj* (Urdu *shātrānjī*).
 cast, v., *phañcās*.
 cat, *bilā* (male or female—an Aryan word).
 catch, *zūncās*.
 causative, to make verbs causative *cūkcās* is used with the root; see "permit".

- cause, v. trans., *cākcās* w. root of other verb.
 cave, *bāhō*.
 chain, n., *scāqthār*.
 chamber, *nāñ*.
 change, *spocās*.
 cheat, *dūkha tañcās* (Hindi *dhōkhā*).
 cheek, *rdoñ* (face).
 chemise (shirt), *kürtāñī* (Hindi *kürtā*).
 chenar-tree, *shīñrgyāl*.
 chicken, *bia phrā*.
 child, *phrū*.
 chin, *kāksko*.
 clean, adj., *kārpo* (i.e. white), *sāfa, sāñsāñ* (Urdu *ṣāf, ṣāfā*); v. trans., same with *bacās*, make.
 clock, *bāzha* (Hindi *bāje*); look at one's watch, *nīmā lltacās*; i.e. see day.
 cloth, *rās*; see "garment".
 clothe oneself, *goncās*; clothe someone else, *skoncās*.
 cloud, *sprīñ*; v., cloud over, *nām khōrcās*.
 cock, *biā, biaphō*.
 cold, be, *khyāqshas, khyēqshas*; n., *grāñmo*.
 collar, *gōñrtsā*.
 collect, *zdāmcās, jāma bacās* (Urdu *jāmā*).
 come, *yoñcās*.
 command, *hākm tañcās* (Urdu *hākm*).
 compassion, *ññsāp* (Urdu *ññsāf*).
 complain, *ārzi tañcās* (Urdu *ārzi*).
 conceal, *zdokcās*.
 conclude (finish), *tshār cākcās*; be concluded, *tshārcās*.
 conquer, *rgyālcās*.
 content, *norō*; see "good".
 cook, v. (in water), *skolcās*; bake bread, *shcocās*.
 corn (wheat), *krōh*.
 correct, adj., *thik'* (Hindi *thīk*); v. trans., *thik' bacās, thig bacās*.
 cost, *rññ*.
 cough, n., *khohhs*; v., *khohh-shās*.
 country, *yul, yulpo*; see "village".
 cow, *bā*.
 cry, v., *nūcās*.
 cup, *karé*.
 cut (cloth), *cātcās*; (hair), *brāqcās*; other things, *cāq-cās*; see "break".
 damage, n., *notpa*.
 dance, *stsēcās*.
 dark (light failing), *thūp*; become dark, *thūp chēcās*.
 day, *nīmā, zhāq*; see "to-day", "to-morrow", "yesterday".
 deaf, *qūt*.
 dear (loved), *scēs-pa*; (not cheap), *nintsé*.
 deceive, *dūkha tañcās* (Hindi *dhōkhā*).
 deep, *khāmbū*.
 descend, *bāpshās*.
 descent, *thūrbāps*.
 desert, leave, *phāte tañcās*.
 desire, *rgoshās*; see "necessary".

destroy, *shik'cäs*, *phāna bacās*

(Urdu *fānā*).

devil, *drē(h)*.

dew, *zilpa*.

die, *shicäs*.

dirt, *trima*.

dirty, *nāqpo*, *trimacān*, *stsāqpo*.

dispute, *tān*; v., *tān tāncäs*.

divide, *zqocäs*.

do, *bacäs*.

dog, *khī*; female do., *khimo*.

door, *zgō*.

down, *yog*, *yogtāk'*, *thār*,
thārūk'.

draw, pull, *thēncäs*; draw
water, *phīncäs*, *phicäs*.

dream, n., *nilām*; v., *nilām*
lītācäs.

drink, *thāncäs*.

drop of water, *cānthī*.

drug, *smān*.

dry, adj., *skambo*; become dry,
skamshās.

dumb, *shkändik'*.

dust, *sa sūp*; dust in air,
tshāma.

duty, use *rogoshās*, be necessary,
advisable, or word for "good".

ear (part of body), *shnā*; (of
corn), *snima*.

early, *mōtūk*.

earth, *sā*; land, *zhiñ*; see
"field".

east, *shārsa*.

easy, *yañmo*.

eat, *zacäs*.

egg, *thāl*.

eight, *rgyāt*.

eighteen, *cūggyāt*.

eighty, *rgyacū*; eighty-one,

kyāqshik'; eighty-two, *kyāq-*

nyis, *kyāqnyis*; eighty-three,

kyāqsūm; eighty-four, *kyāq-*

zbzhi, *kyāzbzhi*; eighty-five,

kyagū; eighty-six, *kyarūk'*;

eighty - seven, *kyābdān*;

eighty - eight, *kyābgyāt*;

eighty-nine, *kyārgū*.

elbow, *krimokhs*.

elephant, *llāñphoce*.

eleven, *cūkschik'*.

embrace, n., *skñzhāks*; v.,
shñzhāks khyoñcäs.

equal, *dāñda*; equal to, i.e.
of sufficient merit for,
tsogspo.

error, *gālāt* (Urdu).

everyone, *su sāq*; see "all";

everything, *cisāq*; every-

where, *ga mältsha*.

expel, *phicäs*, *phīncäs*.

explain, *llsāpcäs*.

extinguished, be (fire), *mē(h)*,
shicäs.

eye, *mīk'*, *mīk(h)*; eyelid,

mīkshpākhs; eyelash, *mīk-*

shūq; eyebrow, *smñma*;

eyeball, *rgyālmo*.

face, *rdoñ*.

fade, *skamshās*; see "dry".

fall, v., *hyaña chēcäs*, *zgñrie*
chēcäs.

false, *rzon*, *rzon jan* (man).

family, *zānzos*.

famine, *zānrkon*.

far, *thāgrñs*.

fast, n., *rozā* (Urdu); v., *rozā*
dākcäs (i.e. sit).

fast, adj., *khäsär*, also *bāncān*

(runner).

fat, *hālcān*.

father, *āta*.

fever, v., *zhikshās*.

fever, *lūtpa*, *chāccū*.

few, *khācīk'*.

field, *zhīn*.

fifteen, *cogā*.

fifty, *gapcū*; fifty-one, *gacīk'*;

fifty-two, *ganyis*, *ganis*;

fifty-three, *gasūm*; fifty-

four, *gāzhbzhi*; fifty-five,

gañā; fifty-six, *garūk'*;

fifty-seven, *gābdūn*; fifty-

eight, *gāb' gyāt*; fifty-nine,

gārgū.

fight, n., *ṭaṇ*; v., *ṭaṇ tañcās*.

fill, *skāncās*.

finger, *zū(h)*.

fire, *mē(h)*; fireplace (Hindi

cūlhā), *thāp*; v. (a gun),

tuāq tañcās.

fish, *ṇnyā(h)*.

fist, *mūltūp*.

five, *gā*.

flea, *kishīk'*.

flour, *bāqphē*.

flow (water), *dūlēn dūlcās*,

dūlcās.

flower, *mēndūq*.

fly, n., *pīshu*; v., *phārcās*.

foot, *kañma*.

for, for sake of, because of,

phāa, *phārēs*, w. gen.

forehead, *sprālbā*.

forget, *rjētcās*.

forgive, *māphi bacās* (Urdu

mā'āfi).

forgiveness, *māphi*.

forty, *zhīp'cū*; forty - one,

zhāqshīk'; forty-two, *zhāq-*

nis, *zhāgnis*; forty-three,

zhāqsūm; forty-four, *zhā-*

zhbzhi; forty-five, *zhāñā*;

forty-six, *zhārūk'*; forty-

seven, *zhābdūn*; forty-eight,

zhābgyāt; forty - nine,

zhārgū.

four, *zbzhi*.

fourteen, *cāzbzhi*.

Friday, *shūkār*, *jāma* (Panj.

shūkkār, Urdu *jūm'a*).

friend, *rgākhān* (from *rgā*,

love).

frog, *zbālpa*.

from, *kāna*, *na*.

fruit, *phālu*.

full, *skāñse*; see "fill".

garden, *bāq*.

garment, *gūncā*, *gūncēk'*.

gather, *zāmcās*, *jāma bacās*

(Urdu *jāma'*).

ghi, *zhūt mār(h)*.

gift, *inām* (Urdu *in'am*).

girl, *bomō*.

give, *tañcās*.

glass, *shisha* (Urdu); see

"mirror".

go, *chācās*, *chēcās*; past, *soñ*;

also *dūlcās*, *drūlcās*.

goat, *rāskeyēs*, *nor*; female do.,

rābāq.

God, *Khūdā*, *Ālla* (when in-

flected form required *Khūdā*

is used, not *Ālla*).

gold, *sēr*.

good, *rgyalba*, *llyaqmo* (*llyagmo*,

- llyagmo*, *noro*, *rgëla*, *rgela*, *rgyala*.
 grandfather (either side), *apo*.
 grandmother (either side), *api*.
 grandson (either side), *tshō*.
 grape, *rgün*.
 grass, *shlsoa*.
 graze, trans. and intrans., *tshocäs*.
 great, *chō*, *chopo*, *chäpo* (c some-times cerebral).
 green, *shänpo*.
 grind (corn, etc.), *thäqcäs*.
 ground, n., *sā*, *zāmīn* (Urdu).
 gun, *tuäq*.
 hair, *ryël*.
 hairy, *ryëlcän*.
 half, *phänän*, *phët'*.
 hand, *läqpa*.
 harlot, *lolimo*, *roqshkyël*.
 he, *khō*.
 health, in good, *rgyala*; see "good".
 hear, *tshürcäs*, *nyäncäs*.
 heart, *shin*.
 heat, n., *tshät*; v., *strocäs*.
 heavy, *scinṭe*.
 heel, *shünma*.
 hen, *biä*, *biämo*.
 her (gen.), *khoi*; (acc.), *khō*, *khoa*.
 here, *där*, *diltëk'*, *dyäe*, *dyäa*, *däka*.
 hill, *rī*.
 him, *khō*, *khoa*.
 hinder, *skilcäs*.
 his, *khoi*.
 hit, *rdänčäs*.
 horse, *stā*.
 hot, *tshäntë*.
 house, *khyänma*.
 how, *gätsuga*; how much, many, *tsämtsik*, *tsämpa*, *tsäm*.
 hungry, be, *lltokcäs*.
 hunt, *llins bacäs*; thing hunted, *llins*.
 huqqa, *cilim* (Urdu *cilām*).
 I, *nā*.
 ibex, etc., skin, *sha(h)*.
 in, prepositional suffix, -*än*, -*ä*, -*nük*.
 inhabitant, *dükkhän*, *dükkhän* (sitter).
 inside, adv., *nänños*, *nanños* *llitk'*.
 join, *zbräqcäs*, *thätcäs*.
 jump, v., *chönghas*, *chönspan* *cäcäs*.
 keep, *zhäkcäs*.
 kernel, *shitsü*.
 key, *kulik*.
 kill, *sätcäs*.
 knee, *puksmo*; kneecap, *mëloñ*.
 kneel, *pügzgäña dükcäs*.
 knife, *grī*.
 know how to, *nyäncäs* w. ger. inf.
 knuckle, *tsiks*.
 labourer, *känköl*.
 ladder, *käska*.
 lamp, *sär*.
 land, *zhin*.
 laugh, v., *rgotcäs*.
 lazy, *dorde mëtkhän*.
 leaf *loma(h)*.
 leg (between hip and knee), *shäsna*; see "calf", "shin".

lift, *khārcās*, *thyagcās*.

light, n., *ōt*; adj. (not dark),
yañmo.

lightning, *lōq*.

lip, *khālpāq*; upper lip, *goñma*
khālpāq; lower lip, *yogma*
khālpāq.

little, a little, *ninintse*, *rzashik'*,
rzāspās; see "small".

live (dwell), *dākcās*; (be alive),
soncās.

living, *sonte*.

long, adj., *riñmo*.

look, *lthācās*, *thoñcās*.

lose, *skēlcās*; be lost, *storcās*.

lota (brass vessel), *kārī*.

louse, *shik'*.

love, n., *rgā*; v., *rgalūks*
bacās.

lower, *yogma*, *yogma*.

lukewarm, *drūnmo*.

mad, *drēbyēr*.

make, *bacās*.

man, *mā*.

manure, *lāt*.

many, see "much"; how many,
see "how".

marriage, *bāqston*.

matter, affair, *spēra*, *spērēk'*,
tām.

me, *nā*.

micturate, *lloñ tañcās*, *phista*
tañcās; see "outside".

middle (in the), w. gen. (i.e.
between), *bār*, *shkil*; adj.,
bārpa, *shkilpa* (i.e. middle
one).

milk, *ārjēn*.

mirror, *āina* (Urdu *āina*).

Monday, *tsāndrāl* (Aryan
word).

monkey, *spērī*; female do.,
spērmo.

moon, *lzaïmo*.

morning, *mōtūk*, *sñamo*.

mother, *āma*.

mourn *mācās*, *mālām bacās*
(latter especially applied to
mourning during Muhar-
ram).

moustache, *sāmdāl*.

mouth, *khālpāq* (also lip).

much, *mañmo*; how much, see
"how".

mud, *ldōq*; for plastering,
qālāq.

mulberry, *osé(h)*.

my, *nūi*.

nail (of finger or toe), *sñmo*;
(of metal), *zēr*.

name, n., *miñ*.

navel, *lñta*.

near, *nimo*.

necessary, be, *rgoshās*.

needle, *khāp*.

neigh, *boshās* (w. *shñā*, *stā*, as
nom.).

never, *mana* w. neg.

nine, *rgū*.

nineteen, *cūrūgū*.

ninety, *rbūkcū*; ninety-one,
koqshik'; ninety-two, *koqñis*,
kognis; ninety-three, *koq-*
sñm; ninety-four, *koqzbzhī*,
kozbzhī; ninety-five, *kōbga*;
ninety-six, *korūk'*; ninety-
seven, *kōbdām*; ninety-eight,
kōbgyāi; ninety-nine, *kōrgū*.

- nipple, *pipī(h)*.
 no, not, *ma*, *mī*, w. neg. of verb; is or are not, *mēt*, *min*.
 noise, *skāt'* (voice).
 nose, *snāmtshāl*.
 now, *däre*.
 nowhere, *gārān* w. neg.
 obtained, be, *thopcās*.
 old, *apo*, *rgāskhān*, *chi mī*.
 on, prep., *kā*.
 one, *cik'*.
 ordinary, *chon*.
 our; thine and ours, *nātī*; ours, not thine, *nācī*.
 outside, adv., *zgō*, *phista*.
 pain, n., *zërmo*.
 pair, *zūn*.
 palm of hand, *liphāt*.
 pause, *thēm bacās*, *gyër bacās*.
 pay, n., *lla(h)*, *tālāb* (Urdu).
 pear, *nyofī*.
 pen, *qālām* (Urdu).
 pepper (red), *nyërma*; (black), *rilbū*.
 permit, *cūkcās*, with root of other verb.
 perspiration, *shmāl*, *tshātpa*.
 pice, *pñē(h)*.
 place, n., *māltsha*; v., *zhāqcās*.
 plant, v. trans. (of trees), *tsūkcās*.
 plaster (with mud), *qālāq bacās*.
 plough, n. (parts), *shōl*, *shōl da*; v., *zhīn shmvācās*, *shmōs bacās*.
 poplar, *zbyërpa*.
 pray, *phyāq bacās*.
 prayer, *phyāq*.
 press, v. trans., *nāncās*.
 price, *rīn*, *rīnpo*.
 property, *nōrzān*, *nōrzānpo*.
 pull, *thēncās*.
 push, *phulcās*.
 put on (clothes), to oneself, *goncās*; to someone else, *skoncās*.
 quickly, *lāyor*.
 rain, *chārpa*; v., *chārpa yōncās*.
 ram, *phulāqs*.
 raw, *ma tshōskhān* (not well cooked or unripe).
 read, *sīlcās*.
 red, *mārpo*.
 rejoice, *thātcās*.
 rejoicing, *thātpanī*.
 relate, *go cūkcās*.
 remain (metaphorical, be considered), *lūshās*.
 rice, *brās*.
 ride, *zhōncās*; cause to ride, *skyoncās*, *zhōn cūkcās*.
 rind, *spis*.
 ring, n., *sārdāps*.
 ripe, *tshōskhān*.
 river, *rgyamitso*.
 rope, *thakpa*.
 rub, *skucās*.
 run, *bañ tāncās*, *bañ khīrcās*; run away, *shorcās*.
 rupee, *shmāl*, *kirmo*, *dābāl*.
 saddle, *zgā*.
 salt, *tshā*.
 sand, *byēma*.
 Saturday, *shīnshēr* * (Aryan word).
 say, *zērcās*.

scratch, v., *brāpcās*.

see, *llacās*, *thoñcas*.

seed, *son*.

self (myself, himself, etc.), *rāñ*.

send, *kālcās*.

sense, *hōsh* (Urdu).

servant, *yogpo*, *naukār* (Urdu).

serve, *khādmāt bacās*.

service, *khādmāt* (Urdu).

seven, *rāñ*.

seventeen, *cābdāñ*.

seventy, *rāñcu*; seventy-one,

tōncik'; seventy-two, *tōñ-*

nyis; seventy-three, *tōñsām*;

seventy - four, *tōñzbzhī*,

tōzbzhī; seventy-five, *tōngā*;

seventy-six, *tōnrūk'*; seventy-

seven, *tōbdāñ*; seventy-eight,

tōnrgyāt; seventy - nine,

tōnrgā.

sew, *tsēmcsās*.

she, *khō*.

sheep, *lūk(h)*, *lūdāq(h)*.

sheet, *tsādūr* (Urdu *cādūr*).

shin, *shkāñ*.

shop, *hāñi* (Panj. *hāñi*); shop-

man, *hāñipa*.

show, *stāncās*.

shut, *cūkcsās*; see "permit".

silver, *shmul*.

sin, *nyēspa*.

sing, *llū tañcsās*; singing, *llū*.

sir (in address), *hāsa*, *zhā*.

sister (older than person

spoken of), *āche*; (younger

than do.), *momō*.

sit, *dūkcsās*.

six, *trūk'*.

sixteen, *cārūk'*.

sixty, *tūkēū*; sixty-one, *rāq-*

shik'; sixty-two, *rāqnyis*,

rāqnyis; sixty-three, *rāqsām*;

sixty-four, *rāzhbzhī*; sixty-

five, *rāñā*; sixty-six, *rārūk'*;

sixty-seven, *rābdāñ*; sixty-

eight, *rābgyāt*; sixty-nine,

rārgū.

sky, *nām*.

sleep, v., *nyēlcās*, *nyit loqcsās*.

slip, *khāñi*, *rgyēpcās*.

slowly, *kālē*.

small, *ññintse*, *tshāntse*.

smell, n., *trih*; v. intrans., *trih*

yoñcsās; v. trans., *snāmcsās*.

snake, *zbrāl*.

soap, *sābāñ* (Urdu *sābāñ*).

sole of foot, *somās*.

some, a little, *zāshik'*; several,

khācīk'; a good many, say

twenty to fifty, *bāqīk'*;

something, *ciñhōñ*; nothing,

cañ ma.

son, *bātsāhā*, *phrū*.

sour, *skyurmo*, *skyurmō*.

sow, n., *phāq*.

sow, v., *tāpcās*; see "plant".

speak, *zērcās*.

spring, n., *chumik'* (water-eye).

stand, *lāñshās*, *lāshās*.

star, *skārma*.

steal, *skūcsās*.

step, *gomba*.

stick, n., *bērkhā*.

stomach, *lītāū*.

stone, *rāddā*; fruit stone (as

apricot), *yāqpa*, *pāqspa*.

straitened, in difficulties, *shāñte*.

stream, *grokpo*.

strength, *dorde*.
 strip off (clothes), *gūncā*
phātcās.
 strong, *dordecān*.
 summit, *gō*.
 sun, *nima*; sunlight, *nima*.
 Sunday, *ādit* (Aryan word).
 swallow, v., *shmitcās*.
 sweet, *ñārmo*, *ñārmō*.
 swine, *phāq*.
 tadpole, *zārbu*.
 tail, *zhūgma*.
 take, *lñcās*, *lñcās*; take away,
khērcās.
 tank, *rzin*.
 tax (land-tax), *bāp*.
 tea, *cā*, *cek*.
 ten, *shcū*.
 tent, *zbrā*.
 than, *wāsān*.
 that, *khō*, *eu*; plur., *khon*,
khōntān, *ewān*.
 then, *deḷ wāgzla*; after that,
dē kūna.
 there, *er*, *ēltek*, *ēka*.
 they, *khon*, *khōntān*.
 thief, *shkūnma*.
 thing, *nōr* (property); nothing,
cañ ma.
 think, *sām̐ba bacās*.
 thirst, *skoms*.
 thirsty (be), *skomcās*.
 thirteen, *cūksūm*.
 thirty, *sūmcū*; thirty - one,
soqshik'; thirty-two, *soqnyis*,
soqnyis; thirty-four, *soq-*
zbzhī, *sozbzhi*; thirty-five,
sogā; thirty-six, *sozdrūk'*;
 thirty-seven, *sopdūn*; thirty-

eight, *sopgyāt*; thirty-nine,
sorgū.
 this, *dyū*; plur., *dyūān*.
 thou, *khērān*; see "you".
 thousand, *ston*.
 thread, n., *skūtpa*.
 three, *sām*.
 throat, *gāndrū*.
 throw, *phañcās*.
 thumb, *thēpo*.
 thunder, *brūk*; v., *brūk boshās*.
 Thursday, *brēspāt* (Aryan
 word).
 thus, *etsuga*.
 thy, *khērī*.
 time (as in four times, etc.),
tshēr.
 to, suffix, -*la*, or use "near",
 "beside".
 to-day, *dirin*.
 toe, *thēpo*.
 to-morrow, *āskē*; day after
 to-morrow, *nāns*; day after
 that, *zhāq zbzhī* (four days),
 and so on.
 tongue, *lcel(h)*.
 tooth, *so(h)*.
 tremble, *dārcās*.
 trouble, n., *nārpa*, *nāqspa*, *nāqs*.
 trousers, *dērma*.
 trunk (of tree), *qim*.
 truth, *māntāqs*; speak truth,
māntāqs zērcās.
 Tuesday, *āngāri*.
 twelve, *cūgnis*.
 twenty, *nishū*, *nyīshū*; twenty-
 one, *shtsāqshik'*; twenty-
 two, *shtsāqnyis*, *shtsāgnis*;
 twenty - three, *shtsāqsūm*;

- twenty - four, *shisäqzbzhî*,
shisäzbzhî; twenty - five,
shisäga; twenty-six, *shisäz-*
druk'; twenty-seven, *shisäp-*
dün; twenty-eight, *shisäp-*
gyät; twenty-nine, *shisärgü*.
 twin, *tsänya*.
 twine, n., *thö*.
 twist, v., *llücäs*.
 two, *nyis*.
 ugly, *läqs mët*.
 uncle, *äta* (father).
 understand, *sheshäs*, see
 "think"; cause to under-
 stand, *lltsäpcäs*.
 unripe, *ma tshoskhän*.
 upon, *kä*.
 upper, *gonma*.
 urinate, *llein täncäs*, *phista*
täncäs.
 urine, *llein*.
 very, *ma, mañmo* (much).
 village, *yul*, *yulpo*, *grañ*
 (Aryan).
 vine, *rgän*.
 wait, *thëm bacäs*, *gyër bacäs*;
 as imperat., wait! *misto*.
 walk, *äülcäs*, *drülcäs*; cause
 to walk, *strülcäs*.
 wall, *rtsikpa*.
 walnut (tree and fruit), *stärge*.
 wash oneself, *shkyëlcäs*; wash
 something, *khrucäs*.
 waste, v., *spürcäs*.
 water, *shü*, *chü*.
 watercourse for fields, *yurba*.
 way, *läm*.
 we (including thee), *nätan*;
 (excluding thee), *näca*.
 Wednesday, *bödü* (Hindi
büddh).
 well (of water), *chüdön*.
 what, adj., *gä*; pron., *cî*.
 when, *näm*.
 where, *gär*, *gältëk'*, *gëika*;
 wherever, *gärän*.
 white, *kärpo*.
 whitewash, *rtsikär*; v., *rtsikär*
täncäs, *rtsikär rgyäpcäs*.
 who, *sü*, *gañ*; whoever,
susän.
 why, *cîa*.
 window, *bärbän*; glass of win-
 dow, *shisha* (Urdu *shîsha*).
 with (along with), *na nyambo*.
 work, n., *läs*; v., *läz bacäs*.
 worthless, *dorde nänpa*.
 wrist, *tshiks*, *laqtshiks*.
 write, *zbricäs*.
 yak, *yäq*; fem., *yäqmo*, *yägmo*;
 hybrid, from yak and cow,
zo(h); fem., *zomo(h)*; from
 bull and yak cow, *lltor*;
 fem., *lltormo*.
 year, *lō*: names of years in
 cycle of twelve: (1) *bilō*,
 (2) *llänlō*, (8) *stäqlō*, (4)
yäslō, (5) *brüklō*, (6) *zbrüllō*,
 (7) *shälō*, (8) *lülō*, (9)
sprilō, (10) *calō*, (11) *khilō*,
 (12) *phäqlō*.
 The meanings correspond
 to the Tibetan words below:
 (1) mouse-year, (2) ox-year,
 (3) tiger-year, (4) hare-year,
 (5) dragon-year, (6) snake-
 year, (7) horse-year, (8)
 sheep-year, (9) monkey-year,

(10) bird-year, (11) dog-year,
(12) pig-year.

About the Tibetan year-cycle, which Purik obviously follows, the Rev. Evan Mackenzie writes: "Tibetans reckon time by using the names of twelve animals: *byi*, mouse; *glang*, ox; *stag*, tiger; *yos*, hare; *abrug*, dragon; *sbrul*, snake; *sta*, horse; *lug*, sheep; *spre*, monkey; *bya*, bird; *kyi*, dog; *phag*, pig. With these they combine the five elements: wood, fire, earth,

iron, and water. They get cycles of sixty years by multiplying these together. 1914 is called the 'wood dragon year'."

yes, *ōna*.

yesterday, *gondē*; day before

yesterday, *khārtsān zhāq*;

day before that, *dūnma zhāq*.

you, *khñtāñ*, polite; sing,

yērāñ, yārāñ; plur., *yāntāñ*;

see "thou".

young, *tshūntse*, (animal) *ruig*.

your, *khñtī*; polite, s., *yērī*,

yārī; pl., *yāntī*; see "thy".

Note.—In Urdu words § indicates the Arabic letter *ṣād* and is pronounced *s*.

LOWER KANAURI

INTRODUCTION

Lower Kānauri is so called to distinguish it from the main Kānauri language, which may be called Standard Kānauri. Kānauri is spoken in the Satlaj Valley and sub-valleys for a distance of 100 miles measured along the river banks. It begins at a point 2 miles beyond Sārāhān, which is 18 miles from Rāmpūr and 90 miles from Simla, and extends to beyond mile 192 from Simla. It includes the whole Satlaj basin for that distance. Lower Kānauri is spoken on the north bank of the Satlaj for 12 miles, from mile 92 to mile 104. It is closely allied to the standard dialect, but differs from it in a number of particulars. It is one of the complex pronominalized Tibeto-Himalayan languages, and shows many signs of a Mūṇḍā substratum. The total number of Kānauri speakers is about 23,000, but there are no available figures for Lower Kānauri.

LITERATURE

About Lower Kānauri nothing has been written. I have written a Grammar of Standard Kānauri for the *Zeitschrift den Morgenländischen Gesellschaft*, vol. lxiii, pp. 661 ff., 1909, and a Kānauri-English, English-Kānauri vocabulary, which appeared as a monograph of the Royal Asiatic Society. For the relation of Kānauri to other languages Dr. Sten Konow's account in the *Linguistic Survey of India*, vol. iii, pt. i, should be consulted. Pāṇḍit Tīkā Rām's Grammar and Vocabulary were published by the Asiatic Society of Bengal.

PRONUNCIATION

The pronunciation is much like that of the standard dialect, but is not so difficult for Europeans. The half

uttered *k'* is much more like an ordinary *k*, though like all surd letters it is liable to become sonant before a sonant consonant.

Cerebral letters are found, but can hardly be said to be very common. *ḍ* is common owing to its occurring in the verb substantive *ḍūk*, etc.; *ṭ* and *ṇ* are much less common. I do not recall an example of *ṛ*. Cerebral *c* is sometimes heard as in *chū*, why, and *chog*, what. It is *c* pronounced far back against the hard palate.

r is always trilled.

n, *l* are as in English.

c like *ch* in "church", but unrounded and without aspiration.

A final surd stop consonant is sometimes aspirated, as *tōāth* for *tōāt*, bring out, imperat. of *toñmu*; *dhāmkh*, good, for *dām̐k*. This aspiration is much commoner in the standard dialect.

The language likes two sonants and two surds to be together, hence sonants are changed to surds and surds to sonants. Cf. *riñs*, sister, gen. *riñzū*; *riñb^a*, for *riñ-p^a*, in the field; *gūtp^a*, for *gūdp^a*, to the hand; *yōkshiz āzh*, a reared goat, for *yōkshis āzh*.

Vowels.—*ā* is the long Italian vowel.

a the same, but short.

ā as *u* in "butter".

ṛ the sound of *a* in "around", French *e* in "je", German *e* in "gerade".

eu the same, but longer.

ō the same, but still longer, practically the German *ö*.

ē the English *e* in "then".

e a vowel between French *é* and *è*.

ē the same, but longer.

i the Italian *i*.

ī the same, but longer.

ĩ the English *i* in "fin", but narrower.

ō is the long narrow Italian *o*.

o the same, but shorter.

ō practically the English *o* in "long".

au nearly the same, but longer.

āu the same, but still longer.

ū is the long English *u* of "rule", but narrower.

u the same, but shorter.

ũ the *u* of "pull", but narrower, not so narrow as the two preceding.

ü is like German *ü*, but very short.

A vowel sometimes ends with the sharp jerk known as the "glottal stop" (see Introduction to Jubbāl Dialects). This has been indicated by the sign ' after the letter, thus: *ka'*, thou; *dā'*, near, beside; *shā'*, meat.

Some words are pronounced with a high tone, the voice falling slightly after the accent. Examples of words so pronounced are: *māg*, will not go; *rān* or *rānkh*, high (as distinguished from *rān* or *rānh*, horse, mare); *māz*, bad, ill-looking.

In the following pages the same word sometimes appears in two or three slightly different forms. This is due to the fact that there are varieties of pronunciation which are worth preserving.

NOUN

Number.—There are two numbers, singular and plural; the dual is confined to pronouns and verbs.

Gender.—There is no grammatical gender.

Case.—The cases may be reduced to three—the nominative, genitive and agent. The genitive is almost invariably used before prepositions. The termination is *u* for the singular and *n* for the plural. The agent ends in *s* both singular and plural. It is used with all parts of transitive verbs instead of the nominative case. Sometimes the nominative case is used for it even with transitive verbs. With intransitive verbs the nominative case is always used.

PRONOUNS

Number.—The 1st and 2nd personal pronouns have three numbers—singular, dual and plural; the 1st person having an inclusive as well as an exclusive dual, the former including and the latter excluding the person spoken to. Thus, in saying to a servant “we shall lunch together to-day”, if *kashū* were used it would mean that master and servant were to lunch together, but if *nīsī* were used it would be merely informing the servant that a guest was to lunch with the master.

Relative.—There are no relative pronouns, the interrogative pronouns being used in place of them. The ending *-ān* indicates the idea of “-ever”, as in whatever, whoever; thus *chōgyān*, whatever.

VERB

Verb Substantive.—There are two bases, each with a present and a past. In Standard Kānauri the forms are (1st sing.) pres. *tog'* and *dūg'*, in Lower Kānauri *tādik* and *dūk*; the past forms are Standard Kānauri *tokeg'* and *dūeg'*, in Lower Kānauri *tōtkyidik* and *dūgik*. The *d* of the standard dialect becomes *ḍ* in Lower Kānauri.

Dual forms.—All tenses have special forms for the exclusive dual, which occurs in the 1st person only, and, for the 2nd pers. dual. The inclusive dual uses the form of the 1st plur. The exclusive dual ends in *sin* and the 2nd dual in *c*, the 1st pers. pl. and 1st inclusive dual end in *nmin*. These endings are found alike in the future, the past, and (for the 2nd pers.) in the imperative.

The 3rd pers. pl. fut., which corresponds to the present in the verb substantive, ends in *sh*, an ending which is occasionally used for the 3rd sing. when it is desired to show respect.

There are really three separate tenses—the future, the imperative, and the past, and the endings are very similar. The following table will exhibit the resemblance:—

SINGULAR		DUAL	PLURAL
1st pers. fut.	- <i>dk.</i>	(incl.) - <i>nmiñ.</i> (excl.) - <i>siñ.</i>	- <i>nmiñ.</i>
past	- <i>dk.</i>	- <i>nmiñ.</i> - <i>siñ.</i>	- <i>nmiñ.</i>
2nd pers. fut.	- <i>n.</i>	- <i>c.</i>	- <i>ī.</i>
imperat.	-	- <i>c.</i>	- <i>ī.</i>
past	- <i>n.</i>	- <i>c.</i>	- <i>ī.</i>
3rd pers. fut.	- <i>d.</i>		- <i>sh.</i>
past	-		- <i>ī.</i>

The 2nd sing. imperat. and the 3rd sing. past have no suffix.

It will be seen that the endings differ only in the 3rd person.

The future adds -*adk*, etc., to the root, and the past -*gyidk*, *kyidk*, etc., but the actual endings are as above; it is only the letters inserted between the root and the ending that distinguish the future from the past. The endings are sometimes contracted; thus, the *dk* is contracted to *t* or *k*, as in *tət* for *tədk*, and in the 3rd sing. past the final letter is sometimes dropped, giving forms like *shüñ* for *shüñg*, died, *hăcī* for *hăcīg*, became.

For the 3rd person the past has two other forms, one in -*mig* or -*mige*, which seems to be used with any kind of root, and the other in -*kē*, as *baūkē*, went. This corresponds to the St. Kan. -*kyō* or -*gyō*.

It will be observed that the conjugation of verbs is remarkably regular. The chief difficulty is the insertion by some verbs of the letter *p*. See under Conjugation of Verbs.

Imperative.—There is an imperative in *rā*, as *hārā* *rā*, beat, which seems to mean that immediate compliance is not expected. This is found also in the Standard dialect.

To indicate that an action is to be performed upon "you" or "me" the letter *c* is inserted between the root

of a verb and the endings. Thus, *tāc*, place me; imperat. *tā*; the infinitive being *tacimu*, to place me or you.

Of the two verbs for "give", *kēmu* and *ranmu*, the former is generally reserved for "give me" or "us" and "give you", and the latter for "give him" or "them"; this rule is not always strictly observed.

Negative.—With the imperative *tha* is used, and with other tenses *ma*, as *tha h^an*, do not beat, *tha zā*, do not eat.

In the future the tense frequently undergoes contraction when negative, but the changes are not nearly so great as in the Cām̐ba dialect of Lāhūlī. Examples will be seen in the verbal paradigms. Thus we have:—

tutpātk, I will come; *ma tutk*, I will not come.

tōnmin, we are; *mañmin*, we are not.

Occasionally the imperative is contracted as *thāc*, *thāic*, *thāī*, do not become, from *hāc*, *hācic*, *hācī*.

Compound verbs.—For expressing necessity the infinitive, and for advisability the verbal noun are employed. See after the verbal paradigms.

Traces of the Tibetan causative made by prefixing *s* are found, as in the Standard dialect. Thus, we have *tūnmā*, drink; *stūnmā*, cause to drink, give to drink.

Sex is frequently distinguished by separate words. In the case of loan-words they sometimes conform to the masculine and feminine of the language from which the words are taken: dog, *kāī*; bitch, *kukrī*; cock, *kākrā*; hen, *kukrī*; bull, *dāmā*; cow, *h^az_h*; he-goat, *āz_h*, *āj_j*; she-goat, *bākhār*, *bākhār*.

There are a large number of loan-words from Hindi or Urdu. Some are taken without change, some are more or less disguised, but all, once they have been given a place in the language, are treated as regular Kānaurī words. Examples:—

Verbs: *sōmzāmu*, explain; Hindi, *sāmjhānā*: *bōñāmu*,

make; H. *bānānā*: *ūḍāmu*, make fly; H. *ūṛānā*: *tsālāmu*, graze; ? H. *cārānā*.

Nouns: *ghād*, remembrance; H. *yād*: *bōrshān*, year; H. *bārās*: *bāits*, *bhāēts*, brother, sister; H. *bhāī*, brother: *nāmān*, name; H. *nām*: *pūshṭīn*, back; Urdu, *pūshṭ*: *kharts*, expense; U. *khārch*.

Other words: *bārābāl*, always; U. *bārābār*, regular: *zāmī*, collection; U. *jāmā'*: *bāira*, outside; U. *bāhīr*: *nēōra*, near; Panjabi, *nēṛē*.

Examples of those unaltered are; *kāl*, famine; *māl*, property; *zīn*, saddle; *mālk*, country. Many other examples of loan-words might be adduced.

It is noticeable that a cerebral letter in the original word is sometimes changed, although Kānauri has cerebrals. Cf. *dihār*, day; Panjabi, *dihārā*: *nēōra*, near; P. *nēṛē*: *bādō*, very; H. *bārā*: *bōdī*, much, very, from Simla Hills *bōhrī*, is not an example, for the *r* in *bōhrī* is not cerebral. This change is not always made; cf. *ūḍāmu*, make fly, from *urānā*, P, *ūḍānā*: *bōḍān* tree, from *būtā*: in *pūshṭīn*, back from *pūshṭ*, the *ṭ* of the H. *pūṭh* has been introduced; cf. Skt. *prṣṭha*.

NOUNS

Masculine.

SINGULAR	PLURAL
Nom. <i>rān</i> , horse.	<i>rānau</i> .
Gen. <i>rānu</i> .	<i>rānaun</i> .
Dat. <i>rānu zān</i> .	<i>rānauntu</i> .
Abl. <i>rānu dōāch</i> .	<i>rānaun dōāch</i> .
Agent <i>rāns</i> .	<i>rānaus</i> .
Nom. <i>azh</i> , <i>ajj</i> , goat.	<i>azhē</i> .
Gen. <i>azhu</i> .	<i>azhēn</i> .
Dat. <i>azhu zān</i> .	<i>azhēntu</i> .
Abl. <i>azhu dōāch</i> .	<i>azhēn dōāch</i> .
Agent <i>azhēs</i> .	<i>azhēs</i> .

Masculine.

SINGULAR	PLURAL
Nom. <i>kim</i> , house.	<i>kimē</i> .
Gen. <i>kimū</i> .	<i>kimēn</i> .
Dat. <i>kibā</i> .	<i>kimēntu</i> .
Abl. <i>kibāzh</i> .	<i>kimēn pāzh</i> .
Nom. <i>pālā</i> , shepherd.	<i>pālā</i> .
Gen. <i>pālān</i> .	<i>pālān, pālāntū</i> .
Dat. <i>pālāntū</i> .	<i>pālāntū</i> .
Abl. <i>pālān dōäch</i> .	<i>pālān dōäch</i> .
Agent <i>pālas</i> .	<i>pālas</i> .

Feminine.

Nom. <i>cimē</i> , daughter.	<i>cimē</i> .
Gen. <i>cimēū</i> .	<i>cimētu</i> .
Dat. <i>cimē p^an</i> .	<i>cimētu</i> .
Abl. <i>cimēū dōäch</i> .	<i>cimē dōäch</i> .
Agent <i>cimēs</i> .	<i>cimēs</i> .

riñs, sister, has gen. *riñzū*, abl. *riñzū dōäch*, etc.

PRONOUNS

1st Person.

Nom. <i>g^a</i> , <i>gū</i> , I.	<i>kishū</i> .
Gen. <i>añ</i> .	<i>kishū</i> .
Dat. <i>añ z^an</i> .	<i>kishū z^an</i> .
Abl. <i>añ dōäch</i> .	<i>kishū dōäch</i> .
Agent <i>g^a</i> .	<i>kishū</i> .

DUAL

Nom. <i>nisi</i> , he and I.	<i>kashū</i> , thou and I.
Gen. <i>nisiū</i> .	<i>kashū</i> .
Dat. <i>nisi p^an</i> .	<i>kashū z^an</i> .
Abl. <i>nisiū dōäch</i> .	<i>kashū dōäch</i> .
Agent <i>nisi</i> .	<i>kashū</i> .

2nd Person.

SINGULAR	DUAL	PLURAL
Nom. <i>ka'</i> .	<i>kisi</i> .	<i>kī</i> .
Gen. <i>kan</i> .	<i>kisiū</i> .	<i>kin</i> .
Dat. <i>kan z^an</i> .	<i>kisiū p^an</i> .	<i>kin z^an</i> .
Abl. <i>kan dōäch</i> .	<i>kisiū dōäch</i> .	<i>kin dōäch</i> .
Agent <i>kā'</i> .	<i>kisi</i> .	<i>kī</i> .

3rd Person.

SINGULAR	PLURAL
Nom. <i>nau</i> , <i>nō</i> , that, he, she.	<i>nōgau</i> .
Gen. <i>nōū</i> .	<i>nōgaun</i> .
Dat. <i>nō p^on</i> .	<i>nōgauntu</i> .
Abl. <i>nōū dōäch</i> .	<i>nōgaun dōäch</i> .
Agent <i>nōs</i> .	<i>nōgaus</i> .
Nom. <i>zhū</i> , this.	<i>zhugau</i> .
Gen. <i>zhū</i> .	<i>zhugaun</i> .
Dat. <i>zhū p^on</i> .	<i>zhugauntu</i> .
Abl. <i>zhū dōäch</i> .	<i>zhugaun dōäch</i> .
Agent <i>zhūs</i> .	<i>zhugaus</i> .

hāt(t), who? has gen. *hāt(t)ū*, abl. *hāt(t)ū dōäch*, ag. *hāt(t)is*, nom. pl. *hāt-*.

chōg is what? It is pronounced with cerebral *ch*.

chī mā, not anything, nothing; *chōgyāñ*, *chogyāñ*, *chāgyāñ*, whatever.

There are no relative pronouns in Lower Kānaurī. The interrogative pronouns are used instead. The interrogative pronouns are used also for indefinite pronouns and in negative phrases like "no one", "nothing".

ānū, own, corresponds to the Hindi *āpnā*.

ADJECTIVES

Comparison is expressed by means of the word *āzh*, *ōzh*, *ōjh*; thus, *dhām̐k*, good; *zhū āzh dhām̐k*, better than this; *ts^ai āzh dhām̐k*, better than all, best. This is the ablative ending *ch* in its full form.

The ending *-sk* indicates manner, as *nēs̐k*, like this; *hāl̐sk*, like what? *tē* is how many? *teñ*, as many; *nā*, so many; *ts^ai*, all; *its^ab*, *gāfo*, few. For *ānū*, own, see above.

ADVERBS

Time

<i>hōtsē</i> , now.	<i>tōrō</i> , to-day.
<i>tērābē</i> , <i>tērbē</i> , when.	<i>nāb</i> , to-morrow.
<i>tērābēāñ</i> , whenever.	<i>rēmī</i> , day after to-morrow.

pāṭi, on the fourth day.

ēṭi, on the fifth day.

cēṭi, on the sixth day.

mōṣi, yesterday.

rī, day before yesterday.

mīaṇi, on the fourth day
back.

Place

zhāā', *zhūā'*, here.

dūā, *dhuā*, there.

zhōāch, hence.

hām, where.

dār, far.

warko, far.

bāira, outside.

Other Adverbs

chū, why?

hāzāu, quickly.

The *ch* in *chū* is cerebral.

THE CONJUGATION OF THE VERB

Infinitive.—The infinitive ends in *-mū* or *-mu*. The root is found by taking off this ending.

Imperative.—The imperative is the root. Some roots ending in a vowel or *n* add or substitute *t*: *ket*, give, from *kēmū*; *tsūt*, tie, from *tsūnmū*; *tōāt*, bring out, from *tōnmū*. Some roots in *-ī* add *-ū*, as *nīū*, remain from *nīmū*; *khiū*, look, from *khimū*.

Future.—The future is formed by adding *-ādk* to the root. Roots ending in *-ā* add *-ōdk*; as *zāōdk* from *zāmū*, eat; *sōmzēāōdk* from *sōmzēāmu*, cause to understand.

Some verbs whose roots end in a vowel insert *p* before the future ending; thus, *bāūpmū*, go, *kēmū*, give, have *bāūpādk*, *kēpādk*.

Some with roots ending in *n* also insert *p*, changing the *n* to *t* or *d* and sometimes making slight vocalic changes, as: *tūnmū*, come; *tūtpādk*: *lānmū*, speak; *lādpādk*: *kūnmū*, call, *kutpādk*; *rōshīnmū*, get angry, *rōshitpādk*.

There is little difference in the pronunciation of *t* and *d* when followed by a surd letter in the same syllable.

Roots ending in *ci* drop the *i*, as *hācādk* from *hācimū*, become.

In *rānmū*, give, the *n* is erratic and generally becomes *n* in the future and other tenses.

bāumū, go, has a contracted future in addition to the other, *baudk*, *baun*, *bauk*, etc. This may have the sense of an immediate future, the uncontracted form referring to a time more remote.

Present Indicative and Imperfect.—The present indicative is formed by adding *ā* or *ō* to the root and conjugating with the present of the verb subst. *ḍūk*. The imperfect is similarly formed with the past of the verb subst. *ḍugik*. Verbs which insert the *p* in the future insert it also in the present indicative and imperfect. They do not take *ō* before the verb substantive, but keep to *ā*: *tūnmū*, come, has *tūtpāḍūk*, etc. Roots ending in *ci* omit the *i*.

Occasionally the other verb substantive is used, as *lant^āḍk*, I am doing; *baukt^āḍk*, I am going; *bauktō*, he is going.

Past.—The past tense is formed by adding *gyidk*, *gidk*, *kyidk*, or *kidk* to the root. Verbs which insert *p* in the future take *kidk* as the past tense ending and drop the *p*, and those of them which have *t* or *d* before the *p* retain this letter though they drop the *p*: *bāukidk*, went, from *bāumū*; *rōshⁱitkidk*, got angry, from *rōshⁱinmū*; *l^ādkidk*, spoke, from *l^ānmū*. The verb subst. *t^āḍk* takes *kyidk*, *tōtkyidk*, I was. *shūmū*, slay, is an exception and retains the *p*, *shūpkidk*, I slew.

Other verbs have *gyidk* or *gidk*, *n* sometimes changing to *n̄* before the *g*. Exception, *dāmu*, happen, become; past, *dākidk*.

Some verbs have a contracted past—generally in addition to the ordinary past: *nīmū*, remain, *nīdk* and *nīgīdk*; *kēmū*, give, *kēdk* and *kēkidk*; *kārmū*, bring, *kārg* and *kārgīdk*; *dēmū*, go, *dēdk*; *shūmu*, die, *shūḍēdk*.

Roots ending in *ci* retain the *i*, as *dakcīgidk*, remained from *dakcīmu*. *gidk* and *kidk* are generally pronounced with a slight *y* sound almost like *gyidk*, *kyidk*.

There is another very common form of the past which I have noticed only in the 3rd sing. and plur. It ends in *miḡ* and *mige*, thus: *taṇmiḡ*, he saw; *wēṇmige*, he wasted; *thāsmiḡ*, he heard; *ūḍēāmiḡ*, he wasted; *ēmiḡ*, he asked. Sometimes this is used along with one of the verbs subst. *shēṇmik tō*, he sent, he has sent; *shēṇmik tēsh*, they sent, they have sent, *g* being euphonically changed to *k* before the surd *t*. The form in *miḡ* is that of the Central Kanauri infinitive.

Participles.—Conjunctive participle made by repeating the root: *ḡaṇḡaṇ*, having fallen; *baubau*, having gone.

Verbs whose roots end in *n* sometimes omit the *n*, as *laṭa*, having spoken, from *laṇmā*; *kuku*, having called, from *kāṇmā*; *tānmā*, come, has *tuttu*. Roots in *ci* omit the *i*.

When the root has more than one syllable only the second is repeated, as *ṭhuriri*, from *ṭhurinmu*, run; *rōshishi*, having got angry, from *rōshinmu*.

Continuative or Frequentative.—The same with *ō* added to the root; *ḡaṇḡaṇō*, having kept on falling or fallen repeatedly; *hācō hācō*, having kept on becoming or become frequently; cf. Hindi *gīr gīrke*, *hō hōke*.

By adding *āsī* to the root we get the idea of while doing or upon doing a thing. The root takes the same form as for the future, verbs inserting *p* (*tp*, *dp*) for the future do so also here; *hāṇāsī*, while beating; *baupāsī*, while going; *tūtpāsī*, while coming.

Verbs with roots ending in *ā* take *ōsī*, *sōmzēāōsī*, while causing to understand, from *sōmzēāmā*.

dakimu, remain, has *dakisi*, and *gyāmig*, wish, has *gyaust*.

The agent is made by adding *zēā* or *tēā* to the root. Verbs which insert *p* in the future take *tēā*, as *kētsēā*, giver, about to give, from *kēmā*; *lētēā*, from *laṇmā*, speak; but *dēzēā*, goer, from *dēmā*; *sōmzēāzēā*, causer to understand, from *sōmzēāmā*; *khūzēā*, seer, from *khīmā*.

zāzēā, eater, from *zāmū*; *rīnzēā*, sayer, from *rīnmū*; *unzēā*, taker, from *unmū*; *hācīmū*, become, and *dakcīmū*, remain, have *hācizēā* and *dakcizēā*. *nīmū*, remain, and *dāmū*, happen, become, take *tsēā-nītsēā*, *dātsēā*.

Verbal Noun.—The verbal noun is the same in form as the root. Verbs whose roots end in a vowel add *m* to the root; thus, from *hānmū*, beat, *lanmū*, do, *zāmū*, eat, we get the verbal nouns *hān*, *lān*, *zām*. The verbal noun is used with *gyāmig* to express advisability. See under compound verbs.

Passive.—The passive is not much used, but when required is formed by inserting *shi* after the root; thus, *yōnmū*, nourish; *yōnshīmū* or *yōkshīmū*, to be nourished; *phikēāmū*, to spit; *phikēāshīmū*, to be spit out; *tsūmmū*, hold; *tsūmshīmū*, to be held, to fight. This shows a reciprocal sense.

The passive or stative participle ends in *shis*. From the two verbs just mentioned the passive participles are *yōkshis*, *phikēāshis*. Verbs whose roots end in *sh* or *c* often receive a kind of middle sense and always have this participle; thus, *hācis*, from *hācīmū*, become, and *tōshis*, from *tōshmū*, sit, *tōshis* meaning in the state of having sat, i.e. seated, and *hācis*, in the state of having become; cf. *ancis*, having risen; *chūkshis*, having met (intrans. with dative). This participle may be used for the past tense. It corresponds to the Hindi *mārā huā*, *baiṭhā huā*.

VERB SUBSTANTIVE

Present.

SINGULAR	DUAL	PLURAL
1. <i>t^ādk</i> , <i>t^ātk</i> , I am.	1. <i>tōnmiñ</i> , thou and I are.	1. <i>tōnmiñ</i> , we are.
2. <i>tōn</i> , thou art.	1. <i>tōsiñ</i> , he and I are.	2. <i>tōī</i> , you are.
3. <i>tau</i> , <i>tō</i> , he or she is.	2. <i>tōc</i> , you two are.	3. <i>tōgh</i> , they are.

Negative of the above

- | | | |
|------------------|------------------------------------|--------------------|
| 1. <i>maĩk.</i> | 1. <i>maĩmin̄</i> , thou
and I. | 1. <i>maĩmin̄.</i> |
| 2. <i>maĩn̄.</i> | 1. <i>maĩsin̄</i> , he and I. | 2. <i>maĩt̄.</i> |
| 3. <i>maĩk̄.</i> | 2. <i>maĩc̄</i> , you two. | 3. <i>maĩsh̄.</i> |
- Past.*
- | | | |
|------------------------------|-------------------------|-------------------------|
| 1. <i>tõt-kyidk</i> , I was. | 1. <i>tõt-kyinmin̄.</i> | 1. <i>tõt-kyinmin̄.</i> |
| 2. <i>-kyin̄.</i> | 1. <i>-kyisin̄.</i> | 2. <i>-kyit̄.</i> |
| 3. <i>-k̄.</i> | 2. <i>-kyic̄.</i> | 3. <i>kyish̄.</i> |

Negative

1. *maĩkyidk̄.*
2. *maĩkyin̄*, etc., regular.

There is another form of the verb substantive, as follows:—

Present.

- | | | |
|-----------------|-------------------|-------------------|
| 1. <i>ḍāk̄.</i> | 1. <i>ḍāmin̄.</i> | 1. <i>ḍāmin̄.</i> |
| 2. <i>ḍān̄.</i> | 1. <i>ḍāsin̄.</i> | 2. <i>ḍāt̄.</i> |
| 3. <i>ḍā̄.</i> | 2. <i>ḍāc̄.</i> | 3. <i>ḍāsh̄.</i> |

Past.

- | | | |
|-------------------|----------------------|----------------------|
| 1. <i>ḍāgik̄.</i> | 1. <i>ḍāginmin̄.</i> | 1. <i>ḍāginmin̄.</i> |
| 2. <i>ḍāgin̄.</i> | 1. <i>ḍāgīsin̄.</i> | 2. <i>ḍāgīt̄.</i> |
| 3. <i>ḍāḡ.</i> | 2. <i>ḍāgic̄.</i> | 3. <i>ḍāgish̄.</i> |

ḍānma, fall

Future.

- | | | |
|--------------------|-------------------------------------|---------------------|
| 1. <i>ḍānādk̄.</i> | 1. <i>ḍānāmin̄</i> , thou
and I. | 1. <i>ḍānāmin̄.</i> |
| 2. <i>ḍānān̄.</i> | 1. <i>ḍānāsin̄</i> , he and I. | 2. <i>ḍānāt̄.</i> |
| 3. <i>ḍānād̄.</i> | 2. <i>ḍānāc̄</i> , you two. | 3. <i>ḍānāsh̄.</i> |

Imperative

- | | | |
|--------------|----------------|----------------|
| <i>ḍān̄.</i> | <i>ḍān̄c̄.</i> | <i>ḍānmī.</i> |
|--------------|----------------|----------------|

Present indicative.

- | | | |
|----------------------|------------------------|------------------------|
| 1. <i>ḍānā-ḍāk̄.</i> | 1. <i>ḍānā-ḍāmin̄.</i> | 1. <i>ḍānā-ḍāmin̄.</i> |
| 2. <i>-ḍān̄.</i> | 1. <i>-ḍāsin̄.</i> | 2. <i>-ḍāt̄.</i> |
| 3. <i>-ḍā̄.</i> | 2. <i>-ḍāc̄.</i> | 3. <i>-ḍāsh̄.</i> |

Negative.

1. <i>mă ḍ^ang.</i>	1. <i>mă ḍ^an-miñ.</i>	1. <i>mă ḍ^an-miñ.</i>
2. <i>mă ḍ^an.</i>	1. <i>-siñ.</i>	2. <i>-i.</i>
3. <i>mă ḍ^an.</i>	2. <i>-c.</i>	3. <i>-sh.</i>

Imperfect.

1. <i>ḍ^anḍā-gik.</i>	1. <i>-ginmiñ.</i>	1. <i>-ginmiñ.</i>
2. <i>-gin.</i>	1. <i>-ḡsiñ.</i>	2. <i>-ḡi.</i>
3. <i>-g.</i>	2. <i>-ḡiē.</i>	3. <i>-ḡish.</i>

Past.

1. <i>ḍ^an-gyidk.</i>	1. <i>-gyinmiñ.</i>	1. <i>-gyinmiñ.</i>
2. <i>-gyin.</i>	1. <i>-gyisiñ.</i>	2. <i>-gyi.</i>
3. <i>-g.</i>	2. <i>-gyic.</i>	3. <i>-ḡē.</i>

Participles.

ḍ^anḍ^an, having fallen; *ḍ^anoḍ^ano*, having kept on falling, or fallen repeatedly; *ḍ^anḍ^asī*, while falling.

Agent *ḍ^anzēū*, faller, about to fall.

hăcimā, become

Fut. *hăcădk*, like *ḍ^anădk*.

Neg. *mă hăcig.*

Imperat. *hăc.*

hăcic.

hăcī.

Neg. *thăc.*

thăic.

thăī.

Pres. *hăcăḍūk.*

Imperf. *hăcăḍūgik.*

Past *hăcīgyidk.*

Part. *hăchăc*, having become; *hăcō hăcō*, having kept on becoming; *hăcis*, while becoming; *hăcizēū*, becoming, or about to become.

nīmā, remain

Fut. *nīadk*, etc., regular.

Neg. *ma nīk.*

Imperat. *nīū.*

nīc.

nī.

Pres. *nīăḍūk.*

Imperf. *nīăḍūgik.*

Past, *nīgidk* or *nīdk.*

Part. *nīnī*, *nīăsī.*

Agent, *nītsēū.*

toshmā, sit

Fut. *tōshāḍk*.

Neg. *mā tōshig*.

Imperat. *tōsh*.

tōshic.

tōshī.

Pres. *tōshāḍūk*.

Imperf. *tōshāḍūgik*.

Past, *tōshgidk*, *tōshīgik*.

Part. *tōshis*, while remaining.

hānmā, beat

Fut. *hānāḍk*.

Imperf. *hānōḍūgik*.

Neg. *mā hān*.

Past, *hāngidk*.

Imperat. *hān*, etc.

Part. *hānhān*, *hānāsī*.

Pres. *hānōḍūk*.

Agent, *hānzēā*.

zāmā, eat

Fut. *zāōḍk*.

Past, *zāgidk*.

Neg. *mā zāk*.

Part. *zāza*, *zāosī*.

Pres. *zāōḍūk*.

Agent, *zāzēā*.

Imperf. *zāōḍūgik*.

tānmā, drink

Fut. *tuñāḍk*.

Past, *tuñgidk*.

Pres. *tuñōḍūk*.

Part. *tāntān*, *tānāsī*.

Imperf. *tānōḍūgik*.

Agent, *tānzēā*.

rānmā, give

Fut. *rānāḍk*.

Past, *rāngidk*,

Neg. *mā rāng*.

Part. *rānrān*, *rānāsī*.

Pres. *rānōḍūk*.

Agent, *rānzēā*.

Imperf. *rānōḍūgik*.

unmā, take

Fut. *unāḍk*.

Past, *ungidk*.

Neg. *mā ūng*.

Part. *unun*, *unāsī*.

Pres. *unōḍūk*.

Agent, *unzēā*.

riñmā, say

Fut. <i>riñādk.</i>	Past, <i>riñgidk.</i>
Neg. <i>ma riñg.</i>	Part. <i>riñriñ, riñāsi.</i>
Pres. <i>riñōḍūk.</i>	Agent, <i>riñzēā.</i>

lanmā, do

Fut. <i>lanādk.</i>	Past, <i>langidk.</i>
Neg. <i>ma lang.</i>	Part. <i>lanlan, lanāsi.</i>
Pres. <i>lanōḍūk.</i>	Agent, <i>lanzēā.</i>

nēmā, know

Fut. <i>nēādk.</i>	Pres. <i>nēōḍūk.</i>
Neg. <i>mā nēk.</i>	Past, <i>nēgidk.</i>

kārmā, bring

Fut. <i>kārādk.</i>	Past, <i>kārgidk, kārg.</i>
Neg. <i>mā kārg.</i>	Part. <i>kārkar, kārāsi.</i>
Pres. <i>kārōḍūk.</i>	Agent, <i>kārzēā.</i>

kēmā, give

Fut. <i>kēpādk.</i>	Past, <i>kēkidk</i> or <i>kēdk.</i>
Neg. <i>mā kēik, mā kēk.</i>	Part. <i>kēkē, kēpāsi.</i>
Pres. <i>kēōḍūk.</i>	Agent, <i>kētsēā.</i>
Imperf. <i>kēōḍūgik.</i>	

baumā, go

Fut. *baupādk*, etc., regular, or as follows:—

1. <i>baudk.</i>	1. <i>-mīñ.</i>	1. <i>-mīñ.</i>
2. <i>-n.</i>	1. <i>-siñ.</i>	2. <i>-i.</i>
3. <i>-k.</i>	2. <i>-c.</i>	3. <i>-sh.</i>
Neg. <i>māg</i> or <i>mā bauk,</i>	Past, <i>bāukidk.</i>	
<i>mā baun, mā bau,</i> etc.	Part. <i>baubau, baupāsi.</i>	
Pres. ind. <i>bāupāḍūk.</i>	Agent, <i>bautsēā.</i>	
Imperf. <i>bāupāḍūgik.</i>		

phyōmā, take away

Fut. <i>phyōpādk.</i>	Past, <i>phyōkidk.</i>
Neg. <i>mā phyōg.</i>	Part. <i>phyōphyō, phyōpāsi.</i>
Pres. <i>phyōpāḍūk.</i>	Agent, <i>phyōtsēā.</i>

gyāmū, wish

Pres. *gyāpādūk*. Agent, *gyātsēā*.

Part. *giānsī*, on wishing.

shūmū, slaughter, kill

Fut. *shūpādk*. Pres. *shūpādūk*.

Imperat. *shūpt*, plur. *shubī*.

Past, *shūp-kidk*; 2nd sing. *-kin*; 3rd sing. *shūmik* or *shumīktō*; 1st plur. *shup-kinmin*; 2nd plur. *-kī*; 3rd plur. *shumige*.

shūnāmū, become alive

Past, *shūnāgidk*.

lānmū, speak

Fut. *lādpādk*. Past, *lādkidk*.

Neg. *mā lādk*. Part. *lālā*, *lātpāsī*.

Pres. *lādpādūk*. Agent, *lātsēā*.

tānmū, come

Fut. 1. *tūtp^a-tk* or
tutpā-tk.

1. *-nmin*.

1. *-nmin*.

2. *-n*.

1. *-sin*.

2. *-ī*.

3. *-d*.

2. *-c*.

3. *-sh*.

Neg. *mā tūtk* or *tutk*, etc.

Imperat. *zhār*. *zhiric* *zhirī*.

Neg. *tha zhar*.

Pres. ind. *tūtpādūk*.

Imperf. *tūtpādūgik* or *tutpādūgik*.

Past 1. *tūt-kidk* or
tut-kidk.

1. *-kinmin*.

1. *-kinmin*.

2. *-kin*.

1. *-kisin*.

2. *-kī*.

3. *-k*.

2. *-kic*.

3. *-kī*.

Part. *tuttū*, having come; *tutpāsī*, while coming.

Agent, *tutsēā*.

kūnmū, call

Fut. *kutpādk*.

Part. *kuku*, *kutpasī*.

Pres. *kutpādūk*.

Agent, *kutsēā*.

Past, *kutkidk*.

rōshñmu, take a huff, be angry

Fut. <i>rōshñtpādk.</i>	Part. <i>rōshñtpāsī.</i>
Pres. <i>rōshñtpāḍūk.</i>	Agent, <i>rōshñtsēā.</i>
Past, <i>rōshñtkidk</i> ; 3rd sing. <i>rōshñdk</i> ; 3rd plur. <i>rōshñākē.</i>	

dēmū, go

Fut. <i>dēādk.</i>	Part. <i>dēpāsī.</i>
Pres. <i>dēōḍūk.</i>	Agent, <i>dēzēū.</i>
Past, <i>dēdk</i> ; 2nd sing. <i>dēn</i> ; 3rd sing. <i>dēg</i> (the rest like <i>tāt</i> , I was).	

dakcimū, remain

Fut. <i>dakcādk.</i>	Part. <i>dakcisī.</i>
Past, <i>dak-cigidk</i> ; 2nd sing. Agent, <i>dakcizēā.</i> <i>cigīn</i> ; 3rd sing. <i>cig</i> , etc.	

ēmū, ask

Past, *ēgidk*; 3rd sing. *ēmig*; 3rd plur. *ēmige.*

dāmu, happen, become

Fut. <i>dāōdk.</i>	Part. <i>dāda, dāōsī.</i>
Pres. <i>dāōḍūk.</i>	Agent, <i>dātsēā.</i>
Past, <i>dākidk</i> ; 3rd sing. <i>dāk</i> ; 3rd plur. <i>dākē.</i>	

sōmzēāmū, explain, cause to understand

Fut. <i>sōmzēāōdk.</i>	Part. <i>sōmzēāōsī.</i>
Pres. <i>sōmzēāōḍūk.</i>	Agent, <i>sōmzēāzēā.</i>
Past, <i>sōmzēāgidk.</i>	

tañmu, see

Past, *taṅgidk*; 3rd sing. *taṅmig.*

khīmu, see

Fut. <i>khīādk.</i>	Past, <i>khīgidk.</i>
Imperat. <i>khīū.</i>	Part. <i>khīāsī.</i>
Pres. <i>khīōḍūk.</i>	Agent, <i>khīzēā.</i>

ṭhūrīnmu, run

Part. *ṭhūriri*, having run.

grīnmū, be satisfied

Part. *grikgrī* (for *grīgrī*). Agent, *gristēā* (for *gritsēā*).

pōrēnmū, be obtained

Past, *pōridgidk*; 3rd sing. *pōridk*.

COMPOUND VERBS

Necessity is expressed by the infinitive with the verb substantive.

zāmū dūgidk, I had to eat; *zāmū dūk*, I have to eat.

hēnmu dūg, he had to beat; *hēnmu dū*, he has to beat.

There is also a peculiar form which is used for the 1st sing. in the past tense. It is the same as the verbal agent with *adk* substituted for *ēā*, thus: *zāzadk*, I had to eat; *bautsadk*, I had to go; *lanzadk*, I had to do; *tutsadk*, I had to come. The ordinary form mentioned above is also of course correct for the 1st sing. The sense of necessity is sometimes weak, and the expression in both forms often means only "it was my, his, etc., intention to do so and so", and sometimes it indicates little more than ordinary sequence of events, as *g^a mū d^{anz}adk*, I was not going to fall, I should not have fallen. See above on Conditional Sentences.

Advisability is rendered by the verbal noun with *gyāmig*, from *gyāmu*, wish; *gyāmig* literally means "wished". The same form is used in Central Kānaurī, where, however, the form is an infinitive. When *gyāmig* governs a verb the verb appears ordinarily in its root form.

tī tūn gyāmig, it is advisable to drink water.

nōu hēn gyāmig, him to beat is advisable (one should beat him).

khāē zām gyāmig, one should eat bread.

añ baup^ān rigra gyāmig, my father-to servants are advisable (my father wants servants).

romī' ānzān shām kullī gyāmig, the-day-after-to-morrow me-to three *qulis* (coolies) are-advisable (I want three coolies the day after to-morrow).

cōrī mā lan gyāmig, theft not to-do is-advisable, one should not steal.

Sometimes for *gyāmig* we find *gyāts*, which ordinarily means desirous.

nāb tūn gyāts, to-morrow to-come is-advisable (one ought to come to-morrow).

NUMERALS

- | | |
|-----------------------|-----------------------------------|
| 1. <i>īdā.</i> | 33. <i>nīzā sōrām.</i> |
| 2. <i>nish.</i> | 40. <i>nish nīzā'.</i> |
| 3. <i>shāmm.</i> | 49. <i>nish nīzā zgūī.</i> |
| 4. <i>pū.</i> | 50. <i>nish nīzā sāī.</i> |
| 5. <i>nā.</i> | 56. <i>nish nīzā sōrūk.</i> |
| 6. <i>ṭugg.</i> | 60. <i>shām nīzā.</i> |
| 7. <i>stish.</i> | 64. <i>shām nīzā pū.</i> |
| 8. <i>rāī.</i> | 70. <i>shām nīzā sāī.</i> |
| 9. <i>zgūī.</i> | 79. <i>shām nīzā sōzgūī.</i> |
| 10. <i>sāī.</i> | 80. <i>pū nīzā.</i> |
| 11. <i>sīd.</i> | 87. <i>pū nīzā stish.</i> |
| 12. <i>s'nish.</i> | 90. <i>pū nīzā sāī.</i> |
| 13. <i>sōrām.</i> | 98. <i>pū nīzā sōrāī.</i> |
| 14. <i>sōpū.</i> | 100. <i>rā.</i> |
| 15. <i>soñā.</i> | 200. <i>nīrā'.</i> |
| 16. <i>sōrūk.</i> | 300. <i>shāmīrā'.</i> |
| 17. <i>sōstish.</i> | 400. <i>pūrā'.</i> |
| 18. <i>sōrāī.</i> | 500. <i>nārā'.</i> |
| 19. <i>sōzgūī.</i> | 600. <i>ṭugrā.</i> |
| 20. <i>nīzā'.</i> | 700. <i>stishrā'.</i> |
| 21. <i>nīzā īdā.</i> | 800. <i>rāīrā'.</i> |
| 22. <i>nīzā nish.</i> | 900. <i>zgūrā'.</i> |
| 30. <i>nīzā sāī.</i> | 579. <i>nārāshām nīzā sōzgūī.</i> |

It will be seen from the above that the numbers are very regular.

PREPOSITIONS

(Nearly all govern the genitive.)

<i>nīum, nīums</i> , after, behind (gen.).	<i>den</i> , upon (gen.). <i>-p^an, -p^a, -b^a, -z^an</i> , to, in, etc. (gen.).
<i>ōm, ōms</i> , before, in front of (gen.).	<i>dōā</i> , near, with (gen.). <i>dōāch</i> (compounded of <i>dōā</i> and <i>ch</i> , from), from (gen.).
<i>nēōrā</i> , near (gen.).	<i>ch^an</i> , under (gen.).
<i>slān</i> , up to.	<i>rān</i> , along with (gen.).
<i>zā</i> , up to, as far as.	
<i>tāiē</i> , for sake of, on account of, because of (gen.).	

CONDITIONAL SENTENCES

The protasis is the root of the verb with the conditional particle *nā*; the apodosis varies according to the sense. For the past conditional apodosis the form of the verb expressing necessity is generally used. Examples:—

ka tānma gū kanzān paisā kēpādik, thou come-if,
I thee-to *paisa* will give (if you come I will give
you a pice).

ka zhā kāmān lānma gū paisa rānādik, if you do this
work I will give (someone else) a pice.

ka zhā kāmān chīmā lānma gū paisa nā kēk, thou this
work nothing do-if (i.e. if you do not do this work)
I will not give you a pice. *chīma*, something-not,
corresponds to Hindi *kūch nāhī*.

ka tūnmā gū kanzān paisa kētsādik or *kēma dāgidik*, if
you had come I should have given you a pice.
The apodosis might be *nō paisa kēmā dūg*, he
would have given a *paisa*. See next paragraph.

THE PRODIGAL SON

ʔidd mīū nish chanē dū: zigits chanēs āno
 one man-of two sons are: little son own
 baup^an l^anmig, "kan māl chōgyān ān
 father-to said, "thy property-of whatever my
 hīsāū tutp^ad ānz^an ket." Dōs ānō māl
 part will-come me-to give." He own property
 kānmig. its^ab dīhārē nūm zikē chanēs ts^ai
 divided. Few days after little son all
 ʔp^anī zāmī lānmig, dār warkō bauke: dīūā
 one-to together made, far far went: there
 apēntū māl mās kāmān lānlān ts^ai
 own property evil work having-done all
 wēnmigē: kharts spyūkshis dō mālkau kāl
 wasted: expense wasted that country-in famine
 bauktō, gūtā hācig. dō mālko idd nīzēū
 went, small became. That country-of one dweller
 dōā bauktō, dōs ānū rimēn-p^a suigrā rōānmū
 near went, he own fields-to pigs to-graze
 shēnmiktō: dōs gyāpādū suigrāū phikēāshīzau
 sent: he wishing-is pigs-of left
 shēfō zāz^a ghriṇmū gyāts tatk, hātisi
 husks having-eaten satisfied-to-be wishful was, anyone
 nōp^an mā rānōdūgē: tērābēān yhād dēg
 him-to not giving-was: whenever remembrance went
 dōp^a lōnmig "ān bōnū dōā tē rigrā
 him-to said "my father near how-many servants
 t^ash nōgōs grik stān khāē zaus^h, gū
 are they being-satisfied up-to bread will-eat, I

zhōā' ōnōn shēzdk: gū āncis ān baū dōā'
 here hungry died: I having-risen my father near
baupādk nōp lādpādk 'hē ān baū, kan
 will-go him-to will-say 'O my father, thy
Pārmēshūrū gūnā lantādk, kan chan nīmū
 God-of sin doing-am-I, thy son to remain
lātk mā dakcigidk, ka idd ānzān rigrā tāc'."
 worthy not I-became, thou one me-to servant place-me'."
nō wārķō tāt nō baus nōpān tanmig nōs
 he far was his father him-to saw, he
thūrērē ānō raipā tsummig. Chanēs āno
 having-run own neck-to held. Son own
baupān lānmig: "hē ān baū kan Pārmēshūrū
 father-to said: "O my father, thy God-of
gūnā lantādk kan chan nīmū lātk mā
 sin doing-am-I thy son to-be worthy not
dakcigidk." Baus rigrantū lānmig "tsāi ōzh
 I-became." Father servants-to said "all than
dhāmķ gas kārī zhupān skai, gutpā pratsō
 good garment bring him-to put-on, hand-to finger-of
ķānnits ranī, bānō shpaunō ranī, yōkshiz āzh
 ring give, foot-in shoe give, fat goat
kārī shubī, zāzā khūsī hācimig, chū zhu
 bring kill, having-eaten happy to-be, why this
ān chan shīshī tāt hōtsē shūn,
 my son having-died was, now became-alive,
bībī tāt hōtsē pōrādk". nauū tēg
 having-gone was now was obtained". His big
atē rinbā tāt kimū nēōrū tutpāsī
 big-brother field-in was house near on-coming
gāz bāzu wāz thasmig: idd rigrāpān
 singing playing-of sound heard: one servant-to

kuku emig "chäg dādu?" nös
 having-called asked, "what having-happened?" he
riṅg kan bhāets tutk, kan baus yōkshiz
 said "thy little-brother came, thy father fat
āzh shāmig nauñ tāiē dhāmk rāzī khūsī
 goat killed that on-account-of good well happy
chūkshis". No rōshishī kubō bū māg:
 met". He having-got-angry house-in go will-not-go:
nū bauñ bātra baubau sōmzēauḍū: nös
 his father out having-gone explaining is: he
ānū bau lanmig "khiū hōtsē nā būrshān
 own father-to said, "Look now so-many years
kan palē langyātk kā tērbē bākhārū māts mā
 thy service I-did thou ever goat's kid not
kēkin gū ān kōndēū rāñ khūsī lanēdk, hōtsē
 gavest I my friends with happiness will-make, now
kan chañ tutu nös kan mālā ūḍēāmig
 thy son having-come he thy property made-fly
kā nauñ tāiē yōkshiz āzh shupkin."
 thou him on-account-of fat goat killedst."
ānū baus lanmig "hē chañ kā tā būrābāl
 Own father said, "O son thou then regularly
āñ rāñ tōn, chāgyāñ āñ tō kan tō, khūsī
 me with art, whatever mine is thine is, happiness
lanmig khūsī hācīmig dhāmk tēt (or langyāmig
 to-do happy to-become good was (to-do fitting
 and *hācis gyāmig), chū kan zhu bāz shīshī*
 become fitting), why thy this brother having-died
tēt hōtsē shūng, būbī tēt, hōtsē pōrīdk."
 was now lived, having gone was now met."

For notes see after the following sentences.

SENTENCES

1. *Kan nāmān chög dūn?* Thy name what is?
2. *Zhū rānā tē bōrshān bauktō?* This horse-of how-many years went? (How old?)
3. *Zhōāch Kāshmīr zā tē wārē töttō?* Here-from Kashmir to how-much far is?
4. *Kan bauū (baunu) kimē (kibē) tē chanē dā?* Thy father's house-in how-many sons are?
5. *Gā tōrō bādō wārēkōzh winin tīrāk.* I to-day very far-from walking came.
6. *Ān bauū-tsōō chanēn dōr zhū rinzū zhanī hācī.* My uncle-of son with his sister's marriage became.
7. *Ān kibē chög rānu zīn tō.* My house-in white horse's saddle is.
8. *Nāū pūshīnō zīn tsūt.* His back-on saddle tie.
9. *Gā nuā chānū bādō hāngidl.* I his son-to much beat.
10. *Nō dōkhānū den lanē zē tsālāudūsh.* He hill on cows, goats grazing is.
11. *Nō bōdānū chān rānū dēn shōkshīs.* He tree under horse on riding is.
12. *Nauā bāz ānū rinzōjh tēg taru.* His brother own sister than big is.
13. *Nōū maulān nish rūpēāz pō paulī taru.* Its price two rupees four two-annas is.
14. *Ān bāū zikits kibē nāād.* My father little house-in remains (lives).
15. *Nōpān nō rūpēā rān.* Him-to those rupees give.
16. *Nō rūpēā nōu dōāch ānn.* Those rupees him from take.
17. *Nōpān zān hānōhānō būshīs tsūtsū tāō.* Him-to to having-continued-beating rope-with having-bound keep.
18. *Khāā ōjh tī tōāth.* Well from water draw (sing.).
19. *Ān ōms pāī.* My before walk.
20. *Hātu chān kan nūms tūtpādū?* Whose son thy behind comes?

21. *Ka hātū dōāch mōlān ungin?* Thou whom from (with) price tookest?

22. *Dēshānū sāukārū dōāch.* Village of banker from.

NOTES

Prodigal Son.—*chanē dū* for *dūsh*. There is not much distinction between 3rd sing. and 3rd plur. in the verb. *ket*, give to me (or you). *rāmmu* means give to a third person. *īpānī*, from *īdd pān*, into one (place). *bauktō*, contracted from *baug*, went, and *tō*, is. *gātā hācig*, small became, i.e. became hard up. *shēnmiktō* from *shēnmig*, sent, *tō*, is. *phikēāshīzau*, lit. what is spit out, gen. of pass. part. *phikēāshis*, from *phikēāmu*, spit. *hātisi*, lit. who? used for "anyone". *tāc*, place me, *c* is "me", inf. *tācimu*, place me. *guḍ-pā* for *guḍ-pān*, to the hand. *hācimig*, the form of infinitive found in the Standard dialect. *yōkshiz*, pass. part. from *yōnmu*, rear, nourish. *yōkshiz* for *yōkshis*, which is for *yōnshis*. *rinbā* for *rin-pā*, to or in the field. *dādā*, conj. part., having happened, for past tense. *nōs māl ūdāamig*, he made fly thy property, "he" used for "who", demonstrative for relative.

Sentences.—1, *dūn* for *dū*. 4, *dū* for *dūsh*. 5, *bādō*, from Hindi *bārā*, with dental letter for cerebral or from Kōci *bōrī*, *bōhrī*, very. *wārkozh*, *zh* or *ch* means "from". 10, *tsālēaudūsh*, from *tsālēāmu*, perhaps from Hindi *cārānā*, graze. 12, *rinzōjh*, *jh* for *zh* or *ch*, the ablative ending "from" to express comparison. The same ending appears in *khūā ōjh*, from the well, in sentence 18. 15, *rān*, give to a third person, contrast with *ket* (above), give to me or you. 18, *tōāth*, imperat. of *tōnmu*, bring out. 19, *pāi*, imperat. of *pamu*, walk.

VOCABULARY

Many words used in Lower Kānaurī are loan-words from Kōcī and Hindi. The commonest are marked † below.

above, *den*, w. gen.
 advisable, *gyāmig*, w. verbal noun; see "wish".
 after, *ntum*, *ntums*, w. gen.
 alive, become, *shūnmū*.
 all, *ts'ī*.
 along with, *rañ*, w. gen.
 always, *bārābāl*.†
 am, *t'āk*, *t'ik*, *ḍāk*; see grammar.
 angry, become, *roks̄hinmu*, *rōshinmu*.†
 anna (two) bit, *paṛlī*†; cf. Panjabi *paṛlī*, four annas.
 anything, *chī*.
 arise, *āncimu*; arise up, *den āncimu*.
 arrive, *bōnmū*.
 ask, *ēmū*.
 ass, *phōts*.
 back, n., *pūsh̄tīn*, *pōsh̄tīn*.†
 bad, *māz*, *māz*.
 banker, *sāṭkār*.†
 bear, n., *hom*.
 be; see "am", "become".
 beat, *h'āmū*.
 beautiful, *dām̄k(h)*, *dhām̄k(h)*; see "good".
 because, *tāīē*, w. gen.
 become, *hācimu*, *dāmū*; see "happen".

bed, *māzau*.†
 before, *ōm*, *ōms*, w. gen.
 behind, *ntum*, *ntums*, w. gen.
 beside, *dōā*, *nōōrā*.
 big, *tēg*.
 bind, *tsūnmū*.
 bitch, *kukrī*.†
 blunt, *ma rask*.
 body, *ḍāñ*.
 book, *kātāb*.†
 boy, *chan*.
 bring, *k'rmū*.
 broad, *khāē*.
 brother, older than person spoken of, *atē*; younger than person spoken of, *bāits*, *bhāēt*†; see "sister".
 buffalo, *māish*.†
 bull, *dāmū*; bullock, *rād*.
 butter, *mār*; buttermilk, *bōt*.
 call, *kūnmū*.
 camel, *ūt*.†
 cat (male), *pūsh*†; (female), *pūshī*.
 clean, *dēvāsh*.
 clever, *hūsh̄tār*.†
 cock, *kūkra*.†
 cold, *lisk*.
 come, *tūnmū*.
 country, *mūlk*.†
 cow, *h'z̄h*; collective plur. *lanē*.

daughter, *cimě*.
 day, daytime, *lāi*; by day, *lāi*;
 a day, *dihār†*; see "to-day",
 "to-morrow".
 die, *shimū*.
 distant, *warkō*, *d^or†*.
 divide, *kanmu*.
 do, *lānmu*.
 dog, *kūi* (pronounced *kwee*);
 see "bitch".
 drink, *tānmu*; cause to drink,
stānmu.
 dwell, *nīmū*, *tōshmu*.
 ear, *kānān†*.
 eat, *zāmū*; give to eat, *khāē*
rānmū.
 egg, *lic*.
 eight, *rāi*; eighthundred, *rairā'*.
 eighteen, *sōrai*.
 eighty, *pū nīzā'*.
 eject, *tōnmū*.
 elephant, *hathē†*.
 eleven, *sīd*.
 explain, *sōmzēānu†*.
 eye, *mīn*.
 face, *stāu*.
 fall, *d^onmū*.
 famine, *kāl†*.
 far, *warkō*, *d^or†*; as far as,
stān, *zā*.
 father, *bāo†*.
 few, *gāṭō*, *its^ob*.
 field, *riñ*, *rim*.
 fifteen, *sonā*.
 fifty, *nish nīzā sāi*.
 fight, *tsūmshimu*; see "hold".
 finger, *prats*.
 fish, *matshī†*.
 five, *nā*; five hundred, *nārā'*.

flee, *bāumū*.
 foot, *bañ*.
 for, *tāiē*, w. gen.
 forty, *nish nīzā'*.
 four, *pū*; four hundred, *pūrā*.
 fourteen, *sōpū*.
 fox, *shīāl†*.
 from, *dōāch*.
 (in) front of, *ōm*, *ōms*, w. gen.
 fruit, *shū*, *shō*.
 garment, *gas*, gen. *gazū*.
 ghi, *mār*.
 give (to me or you), *kēmū*; (to
 him or them), *rānmū*.
 go, *dēmū*, *baumū*.
 goat (he-goat), *āzh*, *āj*; (she-
 goat), *bākkār*, *bākhār†*; col-
 lective plur., *zē*.
 good, *dāmk(h)*, *dhāmk(h)*,
dēwāsh.
 graze, *rōānu*.
 hair, *krā*.
 happen, *dāmū*; see "become".
 happiness, *khūsi†*.
 happy, *khūsi†*.
 hand, *guḍ*.
 he, *nō*, *nau*.
 head, *bāl†*.
 healthy, *rāzi†*.
 hear, *thāsmu*.
 hen, *kūkrī*; see "cock".
 hence, *zhōāch*.
 her, *nōū*.
 here, *zhōā'*, *zhōā'*.
 high, *rāñkh*.
 hill, *dōkhāñ†*.
 his, *nōū*.
 hold, *tsūmmū*; see "fight".
 horse, *rāñ(h)*.

- hot, *zhōg*.
 house, *kim*.
 huff, take a, *rokshinmu*, †
rōshinmu.
 hundred, *rā*.
 hungry, *ōnōn*.
 husband, *dāts*.
 husks, *shēto*.
 I, *gū*, *g^a*.
 if, *-ma*.
 ignorant, *lāṭā*.
 iron, *rān*.
 jungle, *dzāngāl*. †
 keep, *tāmā*.
 kill, *shumā*.
 kite, *dānshārā*.
 know, *nēmū*.
 lazy, *māz*, *māz*.
 learn, *hāshimū*.
 leopard, *thār*.
 little, *zigits*, *dzigits*, *gāḷō*, *zikē*;
 a little, *dāk^{ts}*, *dāmri*, *thōra*. †
 live (dwell), *nīmā*, *tōshimā*;
 (be alive), *shūnimū*.
 load, *bārān*. †
 look, *khīmā*, *taimū*.
 man, *mī*, *chāūimī*.
 maize, *zār* (Hindi *jār*,
 millet). †
 make, *bōpāmū*, † *lanmū*.
 mare, *rān(h)*.
 meat, *shā*.
 meet, *chāukshimū*.
 milk, *kherān*.
 mother, *āō*. †
 moon, *gōlsān*.
 much, *bōdāt*; see "very".
 name, *nāmān*. †
 near, *nēōrā*. †
 necessary, verb subst. with
 infin.
 neck, *rān*.
 night, *shupā*.
 nine, *zgūl*; nine hundred,
zgūrā.
 nineteen, *sōzgūl*.
 ninety, *pū nīzā' sāi*.
 no, not, *ma*, w. imp. *tha*.
 nose, *stakūts*.
 nothing, *chī ma*.
 now, *hōtsēi*.
 obtained, be, *pōrenmu*, † *chūk-*
shimū; see "meet".
 oil, *tēlān*. †
 one, *īdā*.
 ought, *gyāmig*, w. verbal noun.
 our (thine and mine), *kashū*;
 (his and mine), *nisiū*; our,
 plur., *kishū*.
 outside, *bāira*. †
 own, *ānā*.
 part, *hisān*. †
 pen, *kālām*. †
 pice, *paisā*. †
 pig, *suira*. †
 place, v. tr., *tāmā*.
 plain, *sōḷā*.
 price, *maulān*. †
 proper, *gyāmig*.
 property, *māl*. †
 put, *tāmā*; put on (clothes),
skāmā; put out, *tōnmū*.
 quickly, *hāzān*.
 rain, *lagāō*.
 read, *pōrtsmū*. †
 rear, v. tr., *yōimū*.
 recognize, *shēsū*.
 remain, *dakcimu*.

- remembrance, *yhād.*†
 ride, *shōkshimu.*
 river, *sōmādrān†*; see "stream".
 ring, *kanmits.*
 rise, *āncimu*; rise up, *den āncimu.*
 run, *thūrinmu*; run away, *baumū.*
 rupee, *rupēā.*†
 saddle, *zin.*†
 (for) sake of, *tāiē.*
 satisfied, be, *griñmu.*
 say, *l'ñmu, riñmu.*
 see, *tañmu, khimū.*
 seed, *biāñ.*†
 seven, *stissh*; seven hundred, *stish rā'.*
 seventeen, *sōstish.*
 seventy, *shūm nīzā sāi.*
 sharp, *rask.*
 servant, *rigrā.*
 service, *palē.*
 she, *nō, nau.*
 sheep, *khās.*
 shepherd, *pālā.*†
 shoe, *shpauno.*
 shopkeeper, *sākār.*†
 sin, *gñnā.*†
 sister, *riñs*; older than person referred to, *daz†*; younger than person referred to, *bāits, bhāēts†*; see "brother".
 sit, *toḡhmu.*
 six, *tugg*; six hundred, *ṭugrā'.*
 sixteen, *sōrāk.*
 sixty, *shūm nīzā'.*
 slay, *shumū.*
 sleep, *yāñmu.*
 small, *dzigits, zigits, zikē.*
 sound, *wāz.*†
 speak, *riñmu, l'ñmu.*
 spit, *phikēāmu.*
 star, *kar.*
 stomach, *pētāñ.*†
 storm, *lāñ* (different from *lañ*, wind).
 stream, *gāḍāñ†*; see "river".
 sun, *win*; sunshine, *win.*
 sweet, *thīg.*
 take, *ūñmū*; take away, *phyōmū.*
 ten, *sāi.*
 than, *āzh, ōzh, ōjh.*
 that, pron., *nō, nau.*
 then, *dūā', dhūā'.*
 they, *nōgau.*
 thief, *cōra.*†
 thirteen, *sōrīm.*
 thirty, *nīzā' sāi.*
 this, *zhā.*
 thou, *ka'.*
 three, *shūmm*; three hundred, *shūmrā'.*
 thy, *kan.*
 tie, *tsūñmū.*
 to, *-p^hn, -p^h, -p, -b^h, z^hn w. gen., dōā' w. gen.*
 to-day, *tōrō.*
 to-morrow, *nāb*; day after—, *rōmī*; day after that, *pāi*; fifth day, *ēi*; sixth day, *cēi.*
 tongue, *lē.*
 tooth, *gārē.*
 town, *bāzār.*†
 tree, *bōtāñ.*†
 twelve, *s^hnish.*
 twenty, *nīzā'.*
 two, *nish*; two hundred, *nīrā'.*

ugly, *māz*, *māz*.

under, *chan*, w. gen.

understand, cause to, *sōm-*
zāmu.†

upon, *den*, w. gen.; up to,
stān, *zā*.

upwards, *den*.

very, *bādō*,† *Kōci bōri*.

village, *gaunyañ*,† *dēshāñ*.†

walk, *pāmu*.

wasted, be, *spyukshimu*.

water, *tī*.

way, *om*.

we (thou and I), *kashū*; (he and

I), *nisī*; we, plur., *kishū*.

well; see "health", "good".

what, *chog*; whatever, *chogyāñ*,
ch^agyāñ.

wheat, *zōd*.

when, *tērbē*, *tērābē*; whenever,
tērābēñ.

where, *hām*.

white, *chōg*.

who, *hätt*, *hät*.

why, *chū*.

wife, *tsētsi*.

wind, *lan*; see "storm".

wish, *gyāmu*; see "ought".

with, beside, *dōā'*; along with,
rañ, both w. gen.

woman, *tsētsmī*.

worthy, *lārk*.†

write, *cēmū*.

year, *bōrshāñ*.†

yesterday, *mōē*; day before—,

rī; day before that, *mīañē*.

you, dual, *kisi*; plur., *kī*.

your, dual, *kisiū*; plur., *kin*.

CHITKHULI

Far up the valley of the Böspa River, which enters the Sätälaj as a tributary on its left bank about 150 miles from Simla, are two villages called Chitkhül and Rākshām. The inhabitants of these two villages speak a dialect of Kānaurī which is very different from other Kānaurī dialects, including Standard Kānaurī,—so different that it is not understood by people from any other part of Kānaur. In 1907 I met a few men from these villages and had an opportunity of collecting some notes on their dialect. As the dialect, which we may conveniently call "Chitkhūli", is, so far as I know, new to philologists, no apology is needed for reproducing the notes here. Although they are very meagre in extent and give only a slight idea of the grammar, they will serve the purpose of giving some conception of the speech itself and call the attention of philologists to its existence, so that students of language travelling in that region may be encouraged to obtain and publish a satisfactory account of the dialect. It should here be pointed out that another dialect, that of Upper Kānaur, called Thēbērskad, still awaits investigation. It is a remarkable fact that Chitkhūli is confined to these two villages and is not spoken outside them. Similarly, another Tibeto-Burman language, Kānāshī, is spoken in the village of Mālāna in Kūlū and nowhere else.

The pronunciation is practically the same as in Standard Kānaurī or Lower Kānaurī. The final *k'* is more of a *k* than in Standard Kānaurī, and so is always here printed *k'*. For the same reason Standard Kānaurī words which are given for purposes of comparison are also made to end in *k'* and not *g'*, in spite of the fact that in what I have elsewhere written on Standard Kānaurī I have printed *g'*.

The following paragraphs comprise brief notes on the grammar, forty-seven short sentences, and a small vocabulary.

Chitkhuli does not appear to have as many forms for declension and conjugation as other Kānauri dialects, but doubtless there are many more than I had time to note.

Nouns make the accusative the same as the nominative. The only dative noted added *-ā* to the nominative, *rānā*, to a horse. *aū*, father, adds *-ē* for the genitive; *mā*, man, does not change for the plural. Contrary to the custom of Standard Kānauri and Lower Kānauri there seems to be no special agent form, the nominative being used in both nouns and pronouns.

Pronouns follow the usual Kānauri type, but are perhaps simpler, as the plural is insufficiently differentiated from the singular. Thus, *gā*, I; *kan*, thou; *yō*, he or this; *sū*, *sūgē*, who? have the same forms in the plural. It is noteworthy that *sū*, who, is found also in Pūrik, though not in Kānauri. I noticed some indications of duals in the personal pronouns, and exclusive and inclusive plurals in the 1st pers. pronoun, but further light is necessary.

The verb has a number of indeclinable forms, the present of the verb substantive and certain forms in the future and past remaining unchanged for all persons and both numbers. The past of the verb substantive adds *-tēk'* to the present form *tō* (shortened to *tō*), and is declined *-tēk'*, *-tēn*, *-te*, the plural being probably the same.

The imperative singular is the root as in so many other Indian languages. The future has a declined form in *-nōk'* and an indeclinable in *-ā* (added to the root) or even the simple root itself. I am not sure of the difference in meaning, if any, between the two undeclined forms. It may have something to do with the negative, for in Kānauri generally the forms in use with negatives are often contracted. The form in *-nōk'* conjugates thus: *nōk'*, *-nōn*, *-nō*, the plural being apparently the same.

The past tense has an indeclinable form ending in *-ī*, and another, which changes for the different persons, ending in *-k'*; thus we have *tandik'*, saw (*-en, -e*), *thasik'*, heard (*-en, -e*), *rōdek'*, went (*-en, -e*). This last ending corresponds to the Standard Kānauri ending *-dak'*, as in *pōredak'*, was obtained.

The common Standard Kānauri and Lower Kānauri endings for the future and past are—

Fut. Standard Kānauri,	Lower Kānauri, <i>-ādk.</i>
<i>-tok'.</i>	

Past, Standard Kānauri,	Lower Kānauri, <i>-gyidk,</i>
<i>-ak' or -shid.</i>	<i>-kyidk.</i>

In the sentences will be noticed *tañci*, I saw, and *thaci*, I struck. This *c* may be as in Standard Kānauri, the object "you"—I saw you, I struck you. A *c* also occurs in the imperative *roc*, go, which may have the same meaning as in Standard Kānauri, i.e. it may indicate the second dual, "go ye two." The *s* in *das*, give, may also have a special meaning.

NOUNS

<i>rāñ</i> , horse	<i>aū</i> , father
Gen. <i>rāñ.</i>	Gen. <i>aūe.</i>
Dat. <i>rāñā.</i>	Acc. <i>aū.</i>
Acc. <i>rāñ.</i>	<i>mī</i> , man, plur. <i>mī.</i>

PRONOUNS

1st Person

<i>gā</i> , I.	plur. <i>gā</i> , we; (excluding thee?) <i>nī.</i>
<i>āge, nī, nīē</i> , my.	dual, <i>niniñ</i> , thou and I. <i>nishi</i> , he and I.

2nd Person

<i>kan</i> , thou.	plur. <i>kan</i> , you.	<i>kā</i> , thy.
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3rd Person

<i>yō</i> , he, this.	plur. <i>yō</i> , they, these.	<i>yō</i> , his, of this.
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VERBS

The verb substantive seems to be indeclinable in the present tense. The forms found are *hĕn*, *tā*, *tō*, each of which means "am, is, are, art", doing duty for all persons and both numbers.

Past, <i>tōtĕk'</i> , I was.	<i>tōtĕk'</i> , we were.
<i>tōtĕn</i> , thou wast.	<i>tōtĕn</i> , you were.
<i>tōte</i> , he was.	<i>tōte</i> , they were.

Cf. Standard Kānauri *tok'*, I am; *ton*, thou art; *to'*, he is, etc.; *tokek'*, I was; *token*, thou wert; *toke'*, he was, etc.

Lower Kānauri, present, *tĕdk*, *tōn*, *tō*, etc.; past, *tōtkyĕdk*, *tōtkyĕn*, *tōtk*, etc.

Other verbs.—The chief forms which I noticed will be seen in the following table:—

	IMPERATIVE	FUTURE	PAST
sit.	<i>pās</i> , <i>p^as</i> .	<i>pās-</i> , <i>p^as-nōk'</i> , <i>pāsā</i> , <i>p^asā</i> .	
drink.	<i>tūn</i> .	<i>tūnnōk'</i> , <i>tūnā</i> .	<i>tūñ</i> .
see.	<i>tañ</i> .	<i>tañnōk'</i> , <i>tañā</i> .	<i>tāndik'</i> , <i>tañi</i> ?
eat.	<i>zāñ</i> .	<i>zānnōk'</i> , <i>zā</i> .	<i>zāñ</i> .
go.	<i>rō</i> , <i>roc</i> .	<i>rō</i> , <i>rōā</i> .	<i>rōdek'</i> , <i>rōi</i> .
come.	<i>dyā</i> .	<i>tūnnōk'</i> , <i>tau</i> , <i>tōā</i> .	<i>tūñh</i> .
hear.	<i>thas</i> .	<i>thasā</i> .	<i>thasik'</i> , <i>thai</i> ?
strike, beat.		<i>thā</i> .	<i>thatek'</i> .
give.	<i>āas</i> .	<i>āā</i> .	

The forms given above for the future and the past seem to be indeclinable except those in which the 1st singular ends in *k'*. The conjugation of these is as follows:—

- | | |
|-----------------------------------|----------------------------------|
| 1. <i>tūnnōk'</i> , I will drink. | <i>tūnnōk'</i> , we shall drink. |
| 2. <i>tūnnōn</i> . | 2 and 3 probably the same |
| 3. <i>tūnnō</i> . | as the singular. |
| 1. <i>tāndik'</i> , I saw. | <i>tāndik'</i> , we saw. |
| 2. <i>tānden</i> , thou sawest. | 2 and 3 probably the same |
| 3. <i>tānde</i> , he saw. | as the singular. |

Similarly are conjugated words like *thasik'*, heard; *thasik'*, *thasen*, *thase*; and *thatek'*, struck; *thatek'*, *thaten*, *thate*.

SENTENCES

1. *Gā dā mǎn.* I will not give.
2. *Gā rǎa mǎn.* I will not go.
3. *Gā tǎna mǎn.* I will not drink.
4. *Gā zā mǎn.* I will not eat.
5. *Gā pǔsā mǎn.* I will not sit.
6. *Gā thaci mǎn.* I did not strike (you?).
7. *Gā tañci mǎn.* I did not see (you?). Has *ci* in 6 and 7 the force of 2nd plur. obj. as in Standard Kānauri?
8. *Gā kǎn zaī.* I ate bread.
9. *Gā kǎn zaī mǎn.* I did not eat bread.
10. *Atē kǎn zaī.* (My) brother ate bread.
11. *Atē kǎn zaī mǎn.* (My) brother did not eat bread.
12. *Gā ma tañdik'.* I did not see.
13. *Gā ma thasik'.* I did not hear.
14. *Gā Khōshyā.* I am a Kanet (by caste).
15. *Gā Khōshyā mǎn.* I am not a Kanet.
16. *Gā dūā' tōtēk'.* I was there.
17. *Kan dūā' tōtēn.* Thou wert there.
18. *Yō dūā' tōtē.* He was there.
19. *Gā nishī mǎ dūā' tōtēk'.* We-two men were there.
20. *Nīnīn dūā' tōtēk'.* We (thou and I) were there.
21. *Gā tī tūl.* I drank water.
22. *Gā tī tūl mǎn.* I did not drink water.
23. *Nyūcū kǎn zānō.* Afterwards bread he will eat.
24. *Kan gō hǎnnā.* Thou where livest?
25. *Kan tsē gō rǎi.* You all where went?
26. *Kan hamē tōā.* Thou when wilt-come?
27. *Gā ōbī tōā (or tūnōk').* I to-morrow will come.
28. *Kan hamē tūthī.* Thou when camest?
29. *Gā nēi tūthī.* I yesterday came.
30. *Yō nēi tūthī.* He yesterday came.
31. *Nish mǎ nēi tūthī.* Two men yesterday came.

32. *Yō nēi rōi.* He went yesterday.
33. *Nish mī nēi rōi.* Two men went yesterday.
34. *Yō mī mās

hrō tā.* This man bad is.
35. *Yō mī zōi tā.* This man good is.
36. *Atē rau.* (My) elder brother will go.
37. *Atē rōdē.* (My) elder brother went.
38. *Yō tau măn.* He does not (or will not) come.
39. *Kan sū tañden.* Thou whom sawest ?
40. *Yō sū tañdē.* He whom saw ?
41. *Yā yō mī sīgē hěn.* Many these men who are ?
(who are all these men ?).
42. *Rō, ma na thā.* Go, or I will strike (go, not if, I will strike).
43. *Yō nēi bāyā thatē.* He my younger brother beat.
44. *Yō sīgē?* This who ?
45. *Yō āgē atē.* This is my brother.
46. *Yō aūē kyim.* This is my father's house.
47. *Ōbī gā Pañē rau.* To-morrow I to Pāngī will go.

VOCABULARY

ENGLISH	CHITKHULI	STANDARD KANAURI	LOWER KANAURI	PURIK
NOUNS				
father	<i>aū</i>	<i>apa, bon, bau,</i> <i>bōba</i>	<i>bāo</i>	<i>āta.</i>
mother	<i>amā</i>	<i>amā</i>	<i>āo</i>	<i>āma.</i>
brother (elder)	<i>atē</i>	<i>ate</i>	<i>atē</i>	<i>phonō</i>
brother (younger)	<i>bāyā</i>	<i>bayā</i>	<i>bāits</i>	
boy	<i>ācī</i>	<i>ḍēkhrā, sharā,</i> <i>laṭū, chañ</i> (= son)	<i>chañ</i>	<i>phrū, būtshā.</i>
girl	<i>ḍyūcāñ,</i> <i>ḍyūacāñ</i>	<i>ḍēkhār, laṭi.</i> <i>tshētshts</i>	<i>tsētsmī</i>	<i>bomō.</i>
man	<i>mī</i>	<i>mī</i>	<i>mī</i>	<i>mī.</i>
woman	<i>ḍyūcāñ,</i> <i>ḍyūacāñ</i>	<i>tshēsmī</i>	<i>tsētsmī</i>	<i>bomō.</i>
wife	<i>bōrē</i>	<i>bōrē</i>	<i>tsētsī</i>	
dog	<i>khuī</i>	<i>kūī</i>	<i>kūī</i>	<i>khī.</i>
horse	<i>rāñ</i>	<i>rāñ</i>	<i>rāñ(h)</i>	<i>ṣtā.</i>
fire	<i>mē</i>	<i>mē</i>	<i>mē</i>	<i>mē(h).</i>
water	<i>tī</i>	<i>tī</i>	<i>tī</i>	<i>chū, shū.</i>
house	<i>kyim</i>	<i>kim</i>	<i>kim</i>	<i>khyānma.</i>
bread	<i>kūñ, rōṭṭē</i>	<i>rōṭh</i>	<i>khāē</i>	<i>ṭāki, ṭaiki.</i>
rice	<i>bāt</i>	<i>bat</i>		<i>brās.</i>
face	<i>mukhāñ</i>	<i>(s)tō</i>	<i>stāū</i>	<i>rōñ.</i>
PRONOUNS				
I	<i>gā</i>	<i>g^a</i>	<i>gū, g^a</i>	<i>nā.</i>
my	<i>āge, nī, nīē</i>	<i>añ, añu</i>	<i>añ</i>	<i>nñ.</i>
thou	<i>kan</i>	<i>ka</i>	<i>kā'</i>	<i>khērāñ.</i>
thy	<i>kā</i>	<i>kan</i>	<i>kan</i>	<i>khērī.</i>
he, this	<i>yō</i>	<i>ju</i>	<i>zhu, zhū</i>	<i>dyū.</i>
of him	<i>yō</i>	<i>jū</i>	<i>zhū, zhū</i>	<i>dī.</i>
wetwo (thousand I)	<i>nīnīñ</i>	<i>kash^añ</i>	<i>kashū</i>	
we two (he and I)	<i>nishī</i>	<i>nishī</i>	<i>nisi</i>	
we (plural)	<i>gā</i>	<i>kish^añā'</i>	<i>kishū</i>	<i>natāñ.</i>

ENGLISH	CHITKHULI	STANDARD KANAURI	LOWER KANAURI	PURIK
we (excluding thee?)	nī	niñā'		nāca.
you	kan	kinā'	kī	khintān.
they, these	yō	jugo	zhūgau, zhūgau	dyūān.
who?	sū, sigē	hāt	hāt, hätt	sū.

ADJECTIVES

many	yā	kyāl'khā	bōdī	mañmo.
all	tsē	tseī	ts'ī	sāq, tshañma.
good	zōī	dām, dēbash, bīn's, b'ñets, jikipo	d(h)ām(h), dēwāsh	rgyaiba, rgyāla, llyaqmo, noro.
bad	māshro	mār, māshkāt, kōts'ñ	māz, māz	tsoqpō.
old	būdda	rūzā'		apo, rgāshkhān.
young and strong	mōshōtōn	(young) nyūg (strong) zōrsea		tshāntse. dordecān.

ADVERBS

to-day	ihān	torō	tōrō	dirin.
to-morrow	ōbī	nasūm	nāb	āskē.
day after to-morrow	nirēā	rōmī	rōmī	nāñs.
yesterday	nēī	mē	mōē	gondē.
when?	hamē	tēr'ñ	tērbē	nām.
where?	gō	hām	hām	gār, gāltēk', gēika.
here	zhōā	j'ñ, jūā'	zhōā, zhōā, zhūā', zhūā'	dyūā, dir, diltēk', dīka.
there	dūā, dir	d'ñ	dūā, dhūā	er, ēltēk', ēka.
afterwards	nyūcū	nyums, nyuskō'	nūm, nūms	rgyaba.
not (with imperative)	tha	tha	tha	ma.
not (ordinary)	man	ma	ma	ma.

ENGLISH	CHITKHULI	STANDARD KANAURI	LOWER KANAURI	PURIK
if not, otherwise	<i>mana</i>	<i>ma nima</i> (lit. not became, i.e. if not so)		cf. <i>na</i> = Hindi <i>to</i> , then (in- ferential).

VERBS

beat, strike	<i>tha</i>	<i>toñ, this</i>	<i>h^{en}</i>	<i>rdän.</i>
come	<i>tö, tau</i>	<i>b^{en}, būn</i>	<i>tün</i>	<i>yon.</i>
drink	<i>tññ</i>	<i>tññ</i>	<i>tññ</i>	<i>thññ.</i>
eat	<i>zā</i>	<i>zā</i>	<i>zā</i>	<i>za.</i>
give	<i>dā</i>	<i>ran</i>	<i>rāñ</i>	<i>tañ.</i>
go	<i>rau, rō</i>	<i>bī, pā, yññ</i>	<i>dē, bau</i>	<i>cha, chē, dāl,</i> <i>drül.</i>
hear	<i>thas</i>	<i>thas</i>	<i>thas</i>	<i>tshūr, nyāñ.</i>
live, dwell	<i>hññ</i>	<i>bōsñ, sh^{en}</i>	<i>nī, tosh</i>	<i>dūk.</i>
see	<i>tañ</i>	<i>tañ</i>	<i>tañ</i>	<i>lta, thoñ.</i>
sit, remain	<i>pās, p^{as}</i>	<i>tōshī</i>	<i>dakci, tosh</i>	<i>dūk.</i>

NUMERALS

1. <i>id'.</i>	11. <i>sigid'.</i>
2. <i>nish.</i>	12. <i>sōnish.</i>
3. <i>homō.</i>	13. <i>sōrūm</i> (<i>ō</i> as English <i>aw</i>).
4. <i>pō.</i>	14. <i>sapō.</i>
5. <i>nā.</i>	15. <i>sōnā.</i>
6. <i>tūk'.</i>	16. <i>sōrūk' (ō</i> as English <i>aw</i>).
7. <i>tissh.</i>	17. <i>sōstish.</i>
8. <i>rai.</i>	18. <i>sōrai.</i>
9. <i>zgūī</i> (<i>ūī</i> almost English "wee").	19. <i>sōzgūī</i> (<i>ūī</i> like English "wee").
10. <i>sai.</i>	20. <i>nīzā'.</i>

It will be seen that the above are the same as in Standard Kānauri, except 3, which in Standard Kānauri is *shūm*. In Lower Kānauri it is *shūmm*, and in Pūrik *sūm*. Chitkhūlī should also be compared with Cāmba Lāhūlī, see *Lang. North. Him.*, pt. iii, p. 37.

KAGANI

INTRODUCTION

Kāgānī is the speech of the Kāgān Valley, which lies to the north-east of Abbottabad in the Hazārā District. The Kāgān River flows into the Jīhlām below Mūzāffarābād and above Kūhālā. Kāgānī is a dialect of Lahnda, very like Tīnauli and Dhūṇḍī or Kaiṛālī (*Lang. North Him.*, pt. iv, pp. 12 ff., 15 ff.), and indeed strongly resembling the whole chain of dialects which run along the south of the hills as far east as Jāmmū, and are generally called Cībhālī. Kāgānī is spoken in the whole of the Kāgān Valley and is known as Hīndko. It is spoken, moreover, practically unchanged in Mānsēhra and Abbottabad. The valley runs up past Jārēd, Kāgān, Bēsāl, and Gīṭī Dās to the boundary of Chīlās. In addition to Kāgānī, which is understood by all, Gūjārī is spoken by all the Gūjars, who in considerable numbers inhabit the hill-sides. Near Mānsēhra are colonies of Pathans who speak Pashto.

To the north and west of the valley lies independent country, Yāgīstān, where Shīnā is spoken, there being no important difference between the dialect of Shīnā in this part of Yāgīstān and that in Chīlās; further down the Indus than Yāgīstān the language is Pashto.

PRONUNCIATION

The most noticeable feature of the pronunciation is that there are four tones resembling in some measure the Chinese tones (see Preface, p. ix). These tones are indeed a feature of Lahnda generally and of Northern Pānjābī, but not much attention has yet been given to them. Three of them occur only in accented syllables. In all cases they are represented by the letter *h*. This letter has hitherto always been used in all words containing these tones in Lahnda and Pānjābī, and the practical difficulties

involved in recasting the method of transliteration would have outweighed any advantages to be derived from greater accuracy.

It must be noted that *h* is never fully pronounced except when joined to the surd letters *p*, *k*, *t*, *c*. In all other cases the pronunciation is as follows: When *h* precedes the accented vowel it has the deep tone; when it follows it has the high tone. When *h* is initial it is sonant *h* with the deep tone.

The deep tone begins a little above the lowest note that the speaker can reach, rises four or five semi-tones, and sometimes falls again about a tone. The high tone begins slightly more than half an octave higher than the deep tone, and generally falls about a tone. Words may contain both tones. They can be pronounced in any stressed syllable, but as a matter of fact letters accompanied by the deep tone are nearly always unvoiced. A few examples will illustrate the matter. In the following words a perpendicular stroke above the vowel represents the high tone, and a similar stroke below the vowel the deep tone. The first word in each case is the word as it would usually be written, the second as it would need to be written to indicate the tones. *ghār* or *kār*, house; *bhrā* or *prā*, brother; *dhāi* or *tāi*, two and a half; *jhāgrā* or *cāgrā*, quarrel; *thhēnā* or *thēnā*, be found; *bhāṛjāi* or *pārjāi*, sister-in-law; *bhāṇīyā* or *pāṇīyā*, brother-in-law; *būhā* or *bhā*, door; *bāhrā* or *bārā*, twelve; *ōhnā* or *ō'nā*, them. Words with both tones are *bhēhn* or *pēn*, sister; *jhānh* or *cān*, wind.

The Kāgānī people are particularly fond of the high tone, and use it in many words which do not contain it in North Pānjābī; thus one often hears *kū'ṛi* for *kūṛi*, girl; *kū'the* for *kūthe*, where; and many more. In these words they are not consistent, sometimes inserting and sometimes omitting the tone. As the *h* is fully pronounced when immediately following a surd letter, it does not then affect

the tone, as in *kātt̥hā*, stream; *chēknā*, pull. In *thhēpā*, be found, the first *h*, coming immediately after the *t*, has no effect on the tone, but the second has, the word being pronounced *thēpā*.

The vowel formed by combining final *-ā* with the *e* of the verb substantive is as nearly as possible French *ê*, the phonetic symbol for which is epsilon. Cerebral *ḷ*, so common in Northern Pānjābī, is not found. *e* and *j* often tend towards *ts* and *dz*; thus, *ricch*, bear, is almost *ritts̥h*.

There is a rather difficult long vowel between *ō* and English *au*. It is found in such words as *nō*, nine; *cōhdā*, fourteen, and generally in words which have *au* in Northern Pānjābī.

Owing perhaps to the devotion of the inhabitants to their religion, *q* is quite common, where in most districts we should find *k*; thus, *qūtūb*, north; *hāqq*, right; *qibla*, west (for the *qibla* at Makka).

NOUNS

The nouns do not call for much comment. The prepositions "of", "to", and "from" are *dā*, *ko*, and *thī* (or *kōlo*) respectively. The agent preposition *sūn*, which is not used with the 1st and 2nd singular pronouns, is interesting. Its use is optional, as the simple oblique is sufficient. The commonest ending for the obl. sing. is *-e* or *-ū*; for the plural it is always *-ā*.

PRONOUNS

ūnī, oblique *ūnā*, is added to a noun or used with *āb* (Urdu *āp*) to indicate respect; cf. Pānjābī *bhrā horī āe nē*, my brother has come; *āp horā dā kī hūkm e*, what is your command. (Kāgānī, *bhrā ūnī*, *āb ūnā dā*.)

NUMERALS

The numbers 11 to 19 insert an *h*, i.e. employ the high tone. In Pānjābī this is done only when the numbers are used in the oblique.

ADVERBS

bhĩ, again, is noticeable, as it is (but without the nasal) a characteristic word of the criminal Sāsīs, who are sometimes known as the people who say *bhĩ bhĩ rē rē*.

VERBS

The present of the verb substantive generally combines its vowel with a previous *ā* or *e* (*eā* and *eo* do not combine), *āe* becomes *ai* (French *è*), *āē* becomes *ē*; in *aa* and *ee* one of the vowels is dropped.

The infinitive ends in *-nā*, or (after *ṛ*, *r*, *l*, and generally *s*) *-nā*.

The stative participle is formed in *-ādā* or *-ūdā*, a form found as far away as Jāmmū and in the State of Bāghāt, near Simla.

Passive.—It is to be noted that the participle used in the passive along with *gūcchnā*, go, is unchangeable; thus, *kārḥī māre geī*, the girl was killed.

Perhaps nothing in the verb is more interesting than the two endings of the pres. part.: *-tā* after an unvoiced or surd letter, and *-dā* after a sonant; thus, *chiktai*, he is pulling; *khēndai*, he is eating.

Continuation, ability, and continuance are expressed in a manner similar to Pānjābī, but habit is quite unlike either Pānjābī or Urdu, the pres. part. of the verb being used with *kārnā*, do, as *dīkhtā kārnā*, to be in the habit of looking.

Compound verbs are very common as in Pānjābī and Urdu. *jūlnā* and *gūcchnā* (go) are both used in compound verbs. In the case of "leave" as in Pānjābī, *chāḍḍnā*, *chōḥnā* is used when the meaning is really "leave", and *chāṛnā* as an intensive.

Causal verbs.—Like Pānjābī: *kārnā*, do, caus. *kārānā*, cause to be done; *cārnā*, graze, caus. *cārānā*, cause to graze.

BAHRAMGALA

Bährāmgāla is a village two marches south of the Pir Pānjāl Pass, and the dialect spoken there is a variety of Cībhālī, the speech alluded to above, as spread from the Jāmmū border as far as Murree. The dialect of Bährāmgāla has more resemblance to that of the Murree Gālīs than to Pūnchī, although geographically the latter is much nearer. We may feel sure that Cībhālī (using this term to denote the speech of the hills from Jāmmū to Murree, but excluding that of the villages lying just under the range) is spoken with little variation over a wide area. The speech of Bährāmgāla is heard with practically no change from below Pōshīāna (south of the Pir Pānjāl Pass) to Thānnā, Rājaurī (Rāmpūr), and thence nearly up to Pūnch.

The endings of the future and imperfect are identical in Kāgānī, while there are several points of difference. Cerebral *ḷ* is avoided as in Kāgānī, and, unlike Kāgānī the dialect dislikes cerebral *ṇ*.

KAGANI

NOUNS

SINGULAR	PLURAL
Nom. <i>ricch</i> , bear.	<i>ricch</i> .
Gen. <i>ricch-e dā</i> .	<i>ricch-ā dā</i> .
Dat. -e <i>ko</i> .	-ā <i>ko</i> .
Abl. -e <i>kōlo</i> or <i>thī</i> .	-ā <i>kōlo</i> or <i>thī</i> .
Agent -e, -e <i>sūn</i> .	-ā, -ā <i>sūn</i> .

See also *pūttār*, son; gen. *pūttāre dā*, etc.; plur. *pūttār, pūttārā dā*, etc. It will be sufficient to indicate nom., gen., and agent.

Nom. <i>jān-ā</i> , man.	-e.
Gen. -e <i>dā</i> .	-ā <i>dā</i> .
Agent -e, -e <i>sūn</i> .	-ā, -ā <i>sūn</i> .

The *n* in *jānā* is less cerebral than in Pānjābī.

Nom. <i>pān-ī</i> , water.	-ī.
Gen. -īe <i>dā</i> .	-īā <i>dā</i> .
Agent -īe.	-īā.
Nom. <i>ghār</i> , house.	<i>ghār</i> .
Loc. <i>ghāre</i> , in the house,	<i>ghārā bicc</i> .
<i>ghāro</i> , from the house.	<i>ghārā thī</i> or <i>kōlo</i> .
Agent <i>ghāre</i> .	<i>ghārā</i> .

The suffix -o, corresponding to Pānjābī -ō, is used only with the singular. The plural has to use a preposition, *thī, kōlo*, etc.

pē, father, and *bhrā*, brother, are irregular.

Nom. <i>pē</i> , father.	<i>bhrā</i> , brother.
Gen. <i>pū dā</i> (accent on <i>ī</i>).	-ū <i>dā</i> .
Dat. <i>pū ko</i> .	-ū <i>ko</i> .
Abl. <i>pū kōlo, thī</i> .	-ū <i>kōlo, thī</i> .
Agent <i>pū</i> .	-ū.

Feminine.

Nom. <i>trimt</i> , woman.	<i>trimt-ā</i> .
Gen. <i>trimtī dā</i> .	-ā <i>dā</i> .
Agent <i>trimtī, trimtī sūn</i> .	-ā, -ā <i>sūn</i> .

SINGULAR	PLURAL
Nom. <i>kūṛh-ī</i> , girl.	- <i>īā</i> .
Gen. - <i>ī dā</i> .	- <i>īā dā</i> .
Agent - <i>ī</i> , - <i>ī sūṇ</i> .	- <i>īā</i> , - <i>īā sūṇ</i> .

mā, mother, *bhēḥṇ* or *bhēṇ*, sister, *dhī*, daughter, inflect in -*ā*.

mā; gen. *māū dā*; agent, *māū*, *māū sūṇ*.
bhēḥṇ; gen. *bhēḥṇū dā*; agent *bhēḥṇū*, *bhēḥṇū sūṇ*.
dhī; gen. *dhīū dā*; agent *dhīū*, *dhīū sūṇ*.
ākkh, eye, has plur. *ākkhīā*.

PRONOUNS

SINGULAR	PLURAL
<i>First Person.</i>	
Nom. <i>mē</i> , I.	<i>āsī</i> .
Gen. <i>mārā</i> , <i>mārā</i> .	<i>āsā</i> .
Dat., Acc. <i>mī kō</i> , <i>mī kā</i> .	<i>āsā ko</i> .
Abl. <i>māre kōlo</i> , <i>mārhe kōlo</i> .	<i>āsā kōlo</i> .
Agent <i>mē</i> .	<i>āsā</i> , <i>āsā sūṇ</i> .

Second Person.

Nom. <i>tū</i> .	<i>tāsī</i> .
Gen. <i>tāhrā</i> , <i>tārā</i> .	<i>tās dā</i> .
Dat., Acc. <i>tū ko</i> .	<i>tāsā ko</i> .
Abl. <i>tāhre kōlo</i> , <i>tāre kōlo</i> .	<i>tāsā kōlo</i> .
Agent <i>tūdā</i> .	<i>tāsā</i> , <i>tāsā sūṇ</i> .

Third Person.

Nom. <i>ē</i> , <i>ēh</i> , this, he, she, it.	<i>ē</i> .
Gen. <i>īs dā</i> .	<i>ēhnā dā</i> .
Dat., Acc. <i>īs ko</i> .	<i>ēhnā ko</i> .
Abl. <i>īs de kōlo</i> .	<i>ēhnā kōlo</i> .
Agent <i>īs</i> , <i>īs sūṇ</i> .	<i>ēhnā</i> , <i>ēhnā sūṇ</i> .

Nom.	ō, ōh, that, he, she, it.	ō.
Gen.	ūs dā.	ōhnā dā.
Dat., Acc.	ūs ko.	ōhnā ko.
Abl.	ūs de kōlo.	ōhnā kōlo.
Agent	ūs, ūs sūn.	ōhnā, ōhnā sūn.
Nom.	kōn, who?	jehṛā, jē, who (rel.).
Gen.	kās dā.	jīs dā.
Agent	kās, kās sūn.	jehṛe.
Nom.	kūī, anyone, someone.	āb-ūnī, you (respectful).
Gen.	kāse dā.	āb-ūnā dā.
Agent	kāse, kāse sūn.	āb-ūnā.

kē, what? kējḡh, anything, something; sāb kējḡh, every-thing; jē kējḡh, whatever.

ītnā, so much; kētnā, how much? jītnā, as much (rel.).

ūnī, oblique ūnā, is added to nouns to indicate respect. It is used in the same way as the Pānjābī *horī*, *horā*, thus: *bhrā ūnī*, (my) brother; *sāhb ūnā dī gā*, the Sahib's cow. *ūnī* is always used in the plural (of respect).

The word *sūn* is used with nouns and with pronouns of the 3rd person, also with the plural of the 1st and 2nd pers. pron. When asked the exact signification of *sūn* the people say it is respectful. That may perhaps have been originally its force, but now one hears phrases like *kūtṭe sūn kītai*, a dog has done it, where there can be no idea of respect.

bhrāū sūn khādhai, my brother has eaten it.

kūrḡhī sūn ākhāā, the girl said it.

tūsā sūn mēlēā, you milked (the cow).

ADJECTIVES

Adjectives ending in *-ā* in the masc. sing. agree with their nouns in number, gender, and case, thus:—

mārḡhā pē, my father; *mārḡhī bōhtī*, my wife; *mārḡhāā pūtṭārā dā*, of my sons; *mārḡhīā dhīā*, my daughters.

Other adjectives do not change unless when used as nouns, in which case they are declined as nouns.

Comparison is expressed by means of *thī* or *kōlo*.

ē cānai, this is good; *ē ēs thī cānai*, this is better than this; *ē sārēā kōlo cānai* or *sārēā thī cānai*, this is better than all, this is best.

NUMERALS

- | | |
|------------------|----------------------------|
| 1. <i>hīkk.</i> | 11. <i>yāhrā.</i> |
| 2. <i>dō.</i> | 12. <i>bāhrā.</i> |
| 3. <i>trē.</i> | 13. <i>tēhrā.</i> |
| 4. <i>cār.</i> | 14. <i>cōhdā.</i> |
| 5. <i>pānj.</i> | 15. <i>pāndhrā.</i> |
| 6. <i>chē.</i> | 16. <i>sōhlā.</i> |
| 7. <i>sātt.</i> | 17. <i>sātāhrā.</i> |
| 8. <i>āṭṭh.</i> | 18. <i>āṭhāhrā.</i> |
| 9. <i>nō.</i> | 19. <i>ūnnhī.</i> |
| 10. <i>dās.</i> | 20. <i>bīh.</i> |
| 1½. <i>ḍēḍh.</i> | 3½. <i>sāḍhe trai.</i> |
| 2½. <i>ḍhāṭ.</i> | 4½. <i>sāḍhe cār, etc.</i> |

sāwā is not used, *pā* for quarter is common.

Rs. 3-4-0, *trai rūpāe hīkk pā.*

R. 1-4-0, *pānj pā.*

once, twice, etc., *hīkk wārī, dō wārī, etc.*; both, *dōne.*

ADVERBS

Time

now, *īs wele, hūṇ.*

then, *ūs wele.*

when? *kāḍā.*

whenever, *jī-kāḍe.*

when (rel.), *jēs wele.*

in the morning, *fāzrā.*

at night, *rātī.*

last year, *pārū dā bārs.*

the present year, *jāldā bārs.*

up to two hours, as long as

two hours, *dūā ghāṛīā*

tāṇā.

to-day, *āj.*

to-morrow, *sābāh* (accent on second).

day after to-morrow, *ātrā.*

on fourth day, *cauthe, cōthe.*

yesterday, *kāll.*

yet (as in "not yet"), *ājā.*

the coming year, *ēndā bārs.*

yet, up to now, *āje tāṇā.*

Place

here, <i>ēhthe</i> .	hence, <i>ēhtho</i> .
there, <i>ōhthe</i> .	thence, <i>ōhtho</i> .
where? <i>kūhthe</i> .	whence? <i>kūhtho</i> .
whither? <i>kūr</i> .	up to where? <i>kūhthe tāṇā</i> .
up to there, <i>ōhthe tāṇā</i> .	up to here, <i>ēhthe tāṇā</i> .
upwards, <i>ūtā</i> .	downwards, <i>tālā</i> .
on this side, <i>ūrār</i> .	on the far side, <i>pār</i> .
again, <i>bhā</i> .	inside, <i>āndār</i> .
again, <i>fār</i> .	far, <i>dār</i> .
outside, <i>bāre</i> .	always, <i>hāmēsha</i> .
near, <i>nēre</i> .	

Others

quickly (adj.), <i>bailā</i> .	not, no, <i>nāh, na</i> .
why? <i>kāā</i> .	slowly, <i>hālāā</i> .
in this way, <i>īs tāre</i> .	in what way? <i>kās tāre</i> .
in that way, <i>ās tāre</i> .	in which way (rel.), <i>jēs tāre</i> .

Many adjectives may be used as adverbs. When so used they follow the rules for adjectives.

PREPOSITIONS

Most prepositions govern the genitive. Those governing the genitive are marked (*g*) below.

<i>kāl</i> , near, beside (<i>g</i>).	<i>wāse</i> , for sake of (<i>g</i>).
<i>kōlo</i> , from, from beside,	<i>ko</i> , to.
than (<i>g</i>).	<i>dā</i> , of.
<i>nāl</i> , along with, with	<i>bīce</i> , in, among (<i>g</i>).
(of instrument) (<i>g</i>).	<i>bīcco</i> , from among, from
<i>thī</i> , from, than.	in (<i>g</i>).
<i>ūtte</i> , upon (<i>g</i>).	<i>pār</i> , on that side of (<i>g</i>).
<i>ūrār</i> , on this side of (<i>g</i>).	

VERBS

Verb Substantive

Pres.	ā.	ā.
	ē.	ō.
	ē.	ēn, hēn.
Past.	āsā, fem. āsī.	āsē, fem. āsīl.
	āsē, fem. āsīl.	āsō, fem. āsīō.
	āsā, fem. āsī.	āsē, fem. āsīā.

Sometimes the first syllable has the high tone *āhsā*,
āhsī, etc.

ḍōlnā, pour out

Imperat.	<i>ḍōl, ḍōle</i> ; polite sing. <i>ḍōlī</i> .
Pres. subj.	<i>ḍōlā.</i>
	<i>ḍōlē.</i>
	<i>ḍōlēn.</i>
Fut.	<i>ḍōlsā.</i>
	<i>ḍōlsī.</i>
	<i>ḍōlsīn.</i>

Past cond. or pres. part. *ḍōldā* ; fem. *ḍōldī* ; plur. *ḍōlde*,
fem. *ḍōldīā*.

Pres. ind., formed by combining pres. part. and pres.
verb subst. thus :—

<i>ḍōldā</i> , fem. <i>ḍōldī ā</i> .	<i>ḍōldē ā</i> , fem. <i>ḍōldīā</i> .
<i>ḍōldē</i> , fem. <i>ḍōldī ē</i> .	<i>ḍōldē o</i> , fem. <i>ḍōldīō</i> .
<i>ḍōldai</i> , fem. <i>ḍōldī ē</i> .	<i>ḍōldēn</i> , fem. <i>ḍōldīēn</i> .

Imperf. composed of pres. part. and past verb subst.
ḍōldā āsā, etc.

Past, *ḍōlēā*, fem. *ḍōlē* ; plur. *ḍōle*, fem. *ḍōlēā*.

Pres. perf. *ḍōlēai* (*ḍōlēā e*), etc. (past and pres. verb
subst.).

Plup. *ḍōlēā āsā* (past and pres. verb subst.).

Conj. part. *ḍōlke*, having poured out.

Stat. part. *ḍōlēādā*, in the state of having been poured
out, poured out : fem. *ḍōlēdī* ; plur. *ḍōlede*, fem. *ḍōlēdīā*.

Past part. *ḍōlēā*, poured.

Passive.—The passive is formed by joining the inflected sing. masc. of the past with the verb *gācchṇā*, go. The inflected sing. part. is unchangeable, e.g., *ō dōle gēā*, it (masc.) was poured out; *ō dōle gērī*, it (f.) was poured out; *ō dōle gērā*, they (f.) were poured out; so also *dōle gaisā*, will be poured out; etc.

The pres. part. or past cond. ends in *-dā* when the root of the verb ends in a voiced consonant or vowel (or vowel followed by *h*), and in *-tā* when the root ends in an unvoiced consonant. Thus *hūttā*, from *hūtnā*, to get tired; *hāktā*, from *hāknā*, be able; *jūldā*, from *jūlnā*, go, etc.

I heard one exception to this rule: *ṭāknā*, call, takes *ṭākdā*. Possibly this is accidental, due to ordinary Lahnda influence.

ghinnā, take

past, *ghīdā*, other tenses regular.

khēṇā, eat

Imperat. *khā*, *khāo*, polite sing. *khāṣ*.

Fut. *khaisā*, *khaisī*, etc.

Pres. part. *khēndā*.

Past, *khādhā*.

ēṇā, come

Fut. *aisā*.

Past, *āyā*.

Stat. part. *āyādā*, fem. *āīdī*; plur. *āīde*, fem. *āīdīdā*.

gācchṇā, go

Imperat. *gācch*.

Fut. *gaisā*.

Past, *gēā*.

Stat. part. *gēādā*, fem. *gērīdī*; plur. *gērīde*, fem. *gērīdīdā*.

jūlnā, go

Imperat. *jūl*.

Fut. *jūlsā*.

Past, stat. part., etc., as for *gācchṇā*.

ājñā, sit

Imperat. *āj* (*āj gācch*, sit down; cf. Hindi *baith jā*).

Fut. *ājsā*.

Past, *aiṭhā*.

Stat. part. *aiṭhādā*, fem. *aiṭhādī*; plur. *aiṭhede*, fem. *aiṭhīdī*.

cēṇā, lift

Imperat. *cā*, *cāo*.

Fut. *caisā*.

Pres. part. *cēndā*.

Past, *cāṣā*.

āṇṇā, bring

Fut. *āṇsā*.

Pres. part. *āndā*.

Past, *āndā* (same form as pres. part.).

hūṭṇā, be tired

Pres. part. *hūṭṭā*.

Stat. part. *hūṭṭādā* (accent on *ē*).

lēṇā, put on (clothes, etc.)

Imperat. *lā*.

Fut. *laisā*.

Pres. part. *lēndā*.

Past, *lāyā*.

Stat. part. *lāyādā*.

thēṇā (*thhēṇā*), be found, be obtained

Fut. *thaisā*.

Pres. part. *thēndā* (*e* like *è* in French *père*).

Past, *thāyā*.

Stat. part. *thāyādā*.

The deep tone is found sometimes in this verb immediately after the initial *th*. It is specially marked in the inf. *thhēṇā*, pronounced *thēṇā*.

hōṇā, be, become

Fut. *hōsā*.

Pres. part. *hōndā*.

Past, *hōyā*.

Stat. part. *hōyādā*.

Habit.—To express habit the pres. part. is used, agreeing in gender and number with its noun along with the required tense of *kārnā*.

khēndīā kāro (fem. plur.), make a habit of eating.

khēndī kārsā, I (fem.) shall make a habit of eating.

Continuation.—Keeping on doing a thing. The pres. part. agreeing as before is used with *rēḥnā*, remain.

nhēndā rēhā, he continued washing himself.

nhēndīā rēhīā, they (the women) continued washing themselves.

Ability.—Ability is expressed by means of the verb *hākṇā*, be able, with the root of the required verb.

mē nā jūl hāktā, I am unable to go.

mē jūl nā hāktī, I (fem.) am unable to go.

Necessity, advisability, etc.—The inf. with the verb subst. *hōṇā*, become.

mā kō jūlnai, I have to go, I ought to go.

tā ko jūlnā hōsī, you will have to go.

Sometimes the expression means merely intention or even futurity :

kādā jūlnai, when are you going, when do you intend to go ?

The almost invariable combination of the vowel of the pres. verb subst. with a previous *ā* or *e* is worthy of note. Thus we have :—

ō jānai, he is a man, for *ō jānā e*.

ō jūldai, he is going, for *ō jūldā e*.

kūr gēaden, where have they gone (are in the state of having gone), for *gēāde ēn*.

kē ākhēai, what did he say, for *ākhēā e*.

kūhthe gēādē, where did you go, for *gēādā ē*.

mē ākhtā, I am saying, for *ākhtā ā*.

The *ai* is almost exactly the French *è*, phonetically often written epsilon.

I saw no sign of the existence of an organic passive such as the Pānjābī pres. part. pass. *ghāllidā*, being sent, or of any word corresponding to *cāhiye*, *cāhidā*. In place of this latter a word meaning good or bad is used.

gācchṇā cānai, it is right or proper to go.

īs tāre kārṇā cānā nīh, one ought not to do this.

īs tāre kārṇā būrai, it is bad to do thus.

THE PRODIGAL SON

hīkke jāne de dō pūttār āhse, ohnā bīcco
 one man of two sons were, them among-from
nīkre pūttre āpne pītā ko ākhe "bājī
 by-little son own father to was-said "Father
jehrā tūsā māle dā hīssā mālko ēndai
 what you-of property of part me-to coming-is
tūsī bāṇḍ dēo": ohnā āpnā māl
 you dividing give": by-them (him) own property
bāṇḍ dītā. thōrēā dīhārēā picche nīkrā
 dividing was-given. Few days after little
pūttār sabb kījḥ jāmā kārke
 son all something collected having-made
dūre dūre de mīlke ko gācch rēhā: ohthe
 another far of country to going remained: there
āpnā māl sārā māndēā kāmā bīcc khārāb
 own property all evil works in bad
kār chūrēā: jī-kāde sārā māl
 making left (ruined): whenever all property
khārc kār rēhā ūs mīlke bīcc
 spending making remained that country in

kāht (or *hāftā*) *pai* *gēā* : *oh* *hūṇ* *bhūlkhā*
 famine falling went : he now hungry
hūndai. *ūs* *mīlkhe* *de* *hīkke* *jāne* *nāl*
 being-is. That country of one man with,
gācchke (*jūlke*) *rāl* *gēā,* *ūs* *ūske*
 having-gone, joining went, by-him him-to
khārke *āpnī* *bārī* *bicc* *bhede* (*ūndhe*) *āpne*
 having-taken own field in sheep (pigs) own
āvrānne *wāse* *chōhrēā.* *jīs* *welē* *oh* *fīkre* *bicc*
 grazing for was-left. What time he thought in
āyā *ākhaṇ* *lāggā* "marhe *pīū* *de* *kīṭne*
 came to-say began "my father of how-many
māzūr *rāṭṭī* *rājike* *khēndēn,* *mē* *ēṭhe*
 labourers bread having-been-sated eating-are, I here
bhūlkhā *mārdā,* *mē* *āpne* *pīū* *kōl* *jūsā,*
 hungry dying-am, I own father beside will-go,
ohnā *ko* *ākhsā* ' *Khūdā* (*rāsul*) *dā* *hāqq*
 them to will-say 'God (prophet) of right
nūlksān *kītā* *tūrā* *bī* *gūnā* *kītā* *īs*
 injury was-done thy also sin was-done this
jūgā *nā* *rēhā* *tūra* *pūttār* *ākhaṇ,* *mū*
 worthy not remained thy son they-may-say, me
kō *māzūre* *dē* *misāl* *rākh.*" *ūtṭhke*
 to servant of likeness place." Having-arisen
āpne *pīū* *kōl* *tūr* *gēā* : *oh* *ājā* *dūr* *āsā*
 own father beside going went : he still far was
ūs *de* *pīū-sūṇ* *dīthā,* *daurke* *gēā,*
 him of father-by was-seen, having-run went
kālāwe *bicc* *nāpārke* *mīlēā,* *ūs* *ko* *ākheā*
 embrace in having-seized met, him to was-said

"*Khūdā* (*rāsul*) *dā* *hāqq* *nūkhsān* *kītā*, *is*
 "God (prophet) of right injury was-done, this
jūgā *nā* *rēhā* *tūrā* *pūttār* *ākhlān*."
 worthy not remained thy son they-may-say."

naukarā *ko* *ākhlā* "*cānā* *cīrā* *tūsī* *āṃo*
 servant to was-said "good garment you bring
iske *lūā* *lō*, *ānlī* *ūtte* *aṅgūṭhī*
 this-to causing-to-be-put-on take, finger on ring

lūā *lō*, *paire* *ko* *chūttār*, *pālēde*
 causing-to-be-put-on take, foot to shoe, fattened
bācche *ko* *āṅke* *zābā* *kāro*, *ūs* *ko*
 calf to having-brought kill make, it to

khāwā *tē* *khūshī* *kārā*, *eh* *pūttār* *mārā*
 we-may-eat and joy may-make, this son my

mār *geā* *āsā*, *fīr* *jī* *geā*, *gūm* *geā*
 dying gone was, again living went, lost gone
āsā, *bhī* *thā* *geā*."
 was, again found went."

ūs *dā* *bārā* *pūttār* *zīmī* *bīcc*
 Him of big son ground in
āsā, *jīs* *welē* *nēre* *ā* *geā* *gēnā*
 was, what time near coming went singing

bājēnā *sūñēā*, *naukāre* *ko* *tāke*
 playing was-heard, servant to having-called

pūcchēā "*kē* *hōēādai*," *ūs* *ākhlā* *tūrā*
 was-asked "what become-is," by-him was-said thy

"*nīkrā* *bhrā* *ā* *geā* *tūre* *pīū* *ūs*
 "little brother coming went thy father-by him

wāse *pālēādā* *bācchā* *zābā* *kārā*
 for fattened calf kill getting-made

lēai, is wāse ūs dā pūttār ūs ko
 has-been-taken, this for him of son him to
jindā thā geā." ōh khāfā hōēā āndār nīh
 living being-found went." He angry became in not
jāldā, ūs dā pē bīrē āyā, ūs ko mālēn
 goes, him of father out came, him to to-persuade
lāggā: pūttre ākhēā "mē itne bārs tūrī
 began: by-son was-said "by-me so-many years thy
khīzmāt kītī, tūdd kādē bākrā bī nīh
 service was-done, by-thee ever goat even not

dittā mē yārā hāmzōlēā nāl khūshī
 was-given I friends companions with joy

kārā, jīs wele ēh tūrā pūttār āai
 may-make, what time this thy son come-is

jīs tūrā māl kānjrīā ūtte ūjārēā,
 by-whom thy property harlots upon, was-ruined,

tū ūs wāse pālēādā bācchā zābā kārdē."
 thou him for fattened calf kill makest."

pīū sūn ūs ko ākhēā "pūttārā tū
 father by him to was-said "Son thou

hāmēshā māre kōl rehndē (hōndē) tē jē-kījīh
 always my beside remainest (being-art) and whatever

mārai tūrai, khūshī kārnī tē khūsh hōnā
 mine-is thine-is, joy to-make and joyful to-be

cānai, ke gāll ē ēh tūrā bhrā mar
 good-is, what thing is this thy brother dying

geā āsā, fīr jī geā, gūm geā āsā bhī
 gone was, again living went, lost gone was again

thā geā."
 being-found went."

Notes.—*hīkhe*, oblique of *hīk*; *ākhe* for *ākhē* *e*; *dūā*, second, other; *chūrēā*, left; in composition the usual form is *chūrṇā*, otherwise *chōhṇā*, leave; see a couple of lines down. *Khūdā rāsūl*, God and the Prophet; the Kāgān people are such strong Muhammadans that it is difficult to get them to speak of God without the addition of Muhammad. *pīū sūn*, for *sūn* see after pronouns in grammar; *lūā lo*, *lūā* is causative of *lē*, take, put on; *chittār*, in Pānjābī this means only a worn-out shoe; *pālede*, obl. of *pālādā*; *bhī*, again; *bhī* is used by the criminal tribe of the *Sāsīs* in this sense; *āai*, for *āyā ē*, is come; cf. *ākhe* for *ākhēā ē*, above.

STORY

qūtbe dī jhānhū dā tē dīhe dā jhāgrā hōēā
north of wind of and sun of quarrel became
“*āsā biccō kēhrā dāhdai*,” *ūs rāh te*
“us among-from who strong-is,” that way on
jānā hīk mūsāfir tūrdā jūldai, gārm pāttū
man one traveller walking going-is, warm cloak
ūtte dhākkādai, ohnā ākhēā “*jēhrā pāttū*
over covered-is, by-them was-said “who cloak
ūtto ūlhārsī oh dāhdā hōsī.”
over-from will-take-off he strong will-be.”

Notes.—*ūtte*, upon himself; *dhākkādai*, stat. part with *e*; *ūtte*, from over, i.e. off; *ūlhārnā*, take off, corresponds to *ūtārnā*; “strong” here means “stronger”.

VOCABULARY

able, be, <i>hākṇā</i> .	clothes, <i>cīre</i> .
again, <i>fīr</i> , <i>bhī</i> .	cock, <i>kūkūr</i> .
alive, <i>jindā</i> ; become alive, <i>jī</i> <i>gācchṇā</i> .	collect, <i>jāmā kārṇā</i> .
all, <i>sābbh</i> .	come, <i>ēṇā</i> .
always, <i>hāmēsha</i> .	companion, <i>hāmzōlā</i> .
angry, <i>khāfā</i> .	country, <i>mūkh</i> .
apple, <i>cōṭā</i> .	cover, <i>qhākkṇā</i> .
ask, <i>pūcchṇā</i> .	cow, <i>gā</i> .
ass, <i>khōtā</i> .	daughter, <i>dhī</i> ; -in-law, <i>nūh</i> .
bad, <i>mandā</i> , <i>khāṛāb</i> .	day, <i>dīhār</i> .
be, become, <i>hōṇā</i> .	deer, etc., <i>mārkhōr</i> , <i>kēll</i> , <i>rāī</i> .
bear, <i>ricch</i> .	descend, <i>laihṇā</i> .
beat, <i>mārṇā</i> .	desire, <i>māṇṇā</i> .
because, <i>kē gāll e</i> .	die, <i>mārṇā</i> .
begin, <i>lāggṇā</i> .	divide, <i>bāṇḍṇā</i> .
beside, <i>kōl</i> .	do, <i>kārṇā</i> .
beyond, <i>pār</i> .	dock-plant, <i>hōlā</i> .
big, <i>bārā</i> .	dog, <i>kāttā</i> .
bird, <i>shīlāṇḍā</i> .	door, <i>būhā</i> .
bitch, <i>kāttī</i> .	down, <i>tālā</i> .
both, <i>dōne</i> .	drink, <i>pīṇā</i> .
boy, <i>nīṇḍhā</i> .	dwelt, <i>bāsṇā</i> .
bring, <i>āṇṇā</i> .	east, <i>cārḥḍā</i> .
brother, <i>dhvā</i> ; -in-law (sister's husband), <i>bhāṇīā</i> ; (wife's brother), <i>sālā</i> .	eat, <i>khēṇā</i> .
buffalo, <i>māṇjh</i> ; — calf, <i>jhōṭā</i> ; (smaller one), <i>kātā</i> .	eight, <i>āṭṭh</i> .
bull, <i>dānd</i> .	eighteen, <i>āṭhāhrā</i> .
calf, <i>bācchā</i> .	eleven, <i>yāhrā</i> .
call, <i>tākṇā</i> .	embrace, v., <i>kālāwe bicc</i> <i>nāpārṇā</i> .
cat, <i>būlā</i> .	eye, <i>ākkh</i> .
cedar, <i>pāluddhār</i> .	famine, <i>hāftā</i> , <i>kāht</i> .
chestnut, <i>bāṇṇā khōr</i> .	far, <i>dūr</i> .
cloak, <i>pāṭṭū</i> .	father, <i>pē</i> ; -in-law, <i>sōhrā</i> .
	fatten, <i>pālāḍā</i> .
	few, <i>thōre</i> .
	field, <i>bārī</i> , <i>zīmī</i> .

fifteen, *pāndhrā*.
 fight, v., *jhāgārṇā*; n., *jhāgrā*.
 find, be found, *thēṇā*, *thhēṇā*.
 finger, *āṇlī*.
 fir (*Abies pindrau*), *kāchīl*.
 (*Picea morinda*), *rēwār*.
 five, *pānj*.
 foot, *pair*.
 four, *cār*; four annas, *pā*.
 fourteen, *cōdhā*.
 from, *kōlo*, *thī*, -o.
 garment, *cīṛā*.
 girl, *kūrkhī*.
 give, *dēṇā*.
 go, *gācchnā*, *jālnā*.
 goat, *bākrā*.
 good, *cāṇā*.
 graze, v. tr., *cārāṇā*.
 ground, *zīmī*.
 hail, n., *krīṛī*, *kōṛār*, *bālōddār*.
 half: three and a half, etc.,
 sāḍhe trai, etc.; see "one",
 "two".
 hand, *hātth*; see "right",
 "left".
 happiness, *khāshī*.
 happy, *khāsh*.
 he, *ōh*, *ēh*.
 head, *sīr*.
 hear, *sūṇmā*.
 hen, *kākrī*.
 hence, *ētho*.
 here, *ēthe*.
 hill, *qhākā*.
 horse, *ghōrā* (not *r*).
 hot, *gārm*.
 hour, *ghārī*.
 house, *ghār*.
 hungry, *hāftā*, *bhākkhā*.

husband, *khāsm*.
 I, *mē*.
 in, *bicc*.
 injure, *nākhāsān kārnā*.
 inside, *āndār*.
 joy, *khāshī*.
 joyful, *khāsh*.
 kestrel, *hātṭīchā* (*ch* almost *tsh*).
 labourer, *māzūr*.
 laugh, *hāsnā*.
 leave, *chōhṇā*: (in composition
 as mere intensive), *chārṇā*.
 left (not right), *khābbā*.
 lift, *cēṇā*.
 little, *nīkṛā*; a little, *thōṛā*.
 live (dwell), *bāsnā*; be alive,
 jīnā.
 living, *jīndā*.
 look, *ākhṇā*; look for,
 qhāṇḍhṇā.
 man, *jāṇā*.
 maple (three-eared), *traikānnā*.
 mare, *ghōṛī* (not *r*).
 medlar, *bātāñī*; see "pear".
 meet, *mīlnā*.
 milk, v. tr., *mēlnā*.
 moon, *cānn*.
 morning, in the, *fāzrā*.
 mother, *mā*; -in-law, *sāss*.
 mountain, *qhākā*.
 much, so, *itnā*; how much?
 kitnā; as much (rel.), *jītnā*.
 mule, *kācrā*.
 my, *mārḥā*, *mārā*.
 near, *nērē*.
 need (be needful), *pākār hōṇā*.
 nephew (brother's son), *pātrhā*
 (*bhātrīā*); (sister's son),
 khūrēā.

- night, *rāt*.
 nine, *nā*.
 nineteen, *ānnhī*.
 no, *nā*, *nīh*.
 north, *qūtāb*.
 nose, *nākkh*.
 not, *nā*, *nīh*.
 nothing, *kijjh nā*, *kijjh nīh*.
 now, *hān*; up to now, *aje tānū*.
 obtained, be, *thhēnā*, *thēnā*.
 of, *dā*.
 old (man), *bādhā*.
 on, *ūtte*.
 one, *hikk*.
 one and a half, *qēqh*.
 other, *dāā*.
 outside, *bīre*.
 pear (tree), *bātān*; see
 "medlar".
 persuade, *mālnā*.
 pierce, *cūbbhā*.
 pig, *āndhā*.
 pine (*Pinus excelsa*), *bīār*.
 place, v., *rākhnā*.
 play, v. (music), *bājēnā*.
 plum (*Prunus padus*), *bhārth*.
 pour out, *dōlnā*.
 prayer, *nāmāz*; time of early
 afternoon prayer, *pēshī*; of
 later afternoon prayer, *ājār*.
 property, *māl*.
 prophet, *rāsūl*.
 pull, *chikhnā*.
 put on (clothes), *lēnā*; cause
 to be put on, *lūānā*.
 quarrel, *jhāgrā*.
 quarter, *pā*.
 remain, *rēhnā*.
 right (not left), *sājā*.
 ring, *āngūthī*.
 rise, *ūtthnā*; see "stand".
 river; see "stream".
 ruin, v. tr., *ājārnā*, *khārāb*
 kārnā.
 run, *daurnā*.
 sacrifice, v. tr., *zābā kārnā*.
 sake, for—of, *wāse*.
 satisfied, be, *rājijnā*.
 say, *ākhnā*.
 second; see "two".
 seek, *qhānqhmā*.
 seize, *nāpārna*.
 send, *jōlnā*.
 servant, *naukār*.
 service, *khīzmāt*.
 seven, *sātt*.
 seventeen, *sātāhrā*.
 she, *ōh*, *ēh*.
 sheep, *bhēqē*.
 shoe, *chittār*.
 side, on this—of, *ārār*; on far—
 of, *pār*.
 similar to, *de mīsāl*.
 sin, n., *gānā*; v., *gānā kārnā*.
 sing, *gēnā*.
 sister, *bhēhn*; -in-law (brother's
 wife), *bhāhbī*, *bhārjāt*; (hus-
 band's sister), *nānān*.
 sit, *ājnā*.
 six, *chē*.
 sixteen, *sōhlā*.
 something, *kijjh*.
 son, *pūttār*.
 south, *nīlāb*.
 speak, *ākhnā*, *bōlnā*.
 spend, *khārc kārnā*.
 spoil, *ājārnā*, *khārāb*, *kārnā*.
 spruce; see "fir".

stand, <i>khālnā</i> .	turn, <i>fīrnā</i> .
star, <i>tārā</i> .	twelve, <i>bāhrā</i> .
still, yet, <i>ājā, āje tānū</i> .	twenty, <i>bīh</i> .
stone, <i>bāṭṭā</i> .	two, <i>dō</i> ; two and a half, <i>q̄hāt</i> ;
stream (small), <i>kāṭṭhā</i> ; (large), <i>nāddā</i> .	second, <i>dūā</i> .
strong, <i>qāhqā</i> .	up, <i>ūtte</i> ; up to, <i>tānū</i> .
sun, <i>dīh</i> .	upon, <i>ūtte</i> .
take, <i>lēnā</i> ; take with one, <i>khārnā</i> ; take off (clothes), <i>ālhārnā</i> .	very, <i>bārā</i> .
ten, <i>dās</i> .	walk, <i>fīrnā</i> ; see "go", "come".
than, <i>kōlo, thī</i> .	walnut, <i>khōr</i> .
then, <i>ās wele</i> .	was, <i>āsā, āhsā</i> .
there, <i>ōhthe</i> .	wash oneself, <i>nhēnā</i> .
they, <i>ōh, ēh</i> .	water, <i>pānī</i> .
thirteen, <i>tēhrā</i> .	we, <i>āsī</i> .
this, <i>ēh</i> .	west, <i>lēhndā, qīblā</i> .
thou, <i>tū</i> .	what, <i>kē</i> .
three, <i>trē</i> .	when? <i>kādā</i> , (rel.) <i>jīs wele</i> .
thy, <i>tērā</i> .	where? <i>kūhthe</i> ; see "whither" (rel.), <i>jīhthe</i> .
time, <i>wāḥt</i> .	whither? <i>kūr, kūhthe</i> .
tired, get, <i>hūṭnā</i> ; tired, adj., <i>hūṭādā</i> .	who? <i>kēhrā, kūn</i> , (rel.) <i>jēhrā</i> .
to, <i>ko</i> .	wife, <i>bōhṭī</i> .
to-day, <i>ājī</i> .	willow, <i>bis</i> .
to-morrow, <i>sābāh</i> ; day after—, <i>ātrū</i> ; day after that, <i>cōthe</i> .	wind, <i>jhānh</i> .
tongue, <i>jībḥ</i> .	with, <i>nāl</i> (both "along with" and instrumental).
tooth, <i>dānn</i> .	woman, <i>trimt</i> .
traveller, <i>mūsāfir</i> .	worthy, <i>jūgā</i> .
turban, <i>pāṭkā</i> .	yesterday, <i>kāll</i> .
	yet, <i>ājā, āje tānū</i> .
	you, <i>tāsī</i> .
	your, <i>tās dā</i> .

BAHRAMGALA

It will be seen from the following lines that the dialect resembles *Dhūṇḍī*; see Northern Himalayan Dialects, pt. iv, p. 15.

NOUNS

pūttār, son; oblique, *pūttṛā*.

PRONOUNS

Nom. <i>maī</i> , I.	<i>ās</i> .
Gen. <i>mhārā</i> .	<i>āsāhrā</i> .
Dat. <i>mīgī</i> .	<i>āsā kī</i> .
Agent <i>maī</i> .	<i>āsā</i> .
Nom. <i>tū</i> .	<i>tūs</i> .
Gen. <i>tūhārā</i>	<i>tūsāhrā</i> .
Dat. <i>tūgī</i> .	<i>tūsā kī</i> .
Agent <i>tū</i> .	<i>tūsā</i> .
Nom. <i>oh</i> .	<i>ēh</i> .
Gen. <i>ūs nā</i> .	<i>ūnhā nā</i> .
Dat. <i>ūs kī</i> .	<i>ūnhā kī</i> .
Agent <i>ūs</i> .	<i>ūnhā</i> .

kūn (not *kūṇ*), who? *kē*, what?

NUMERALS

Very much the same as North Pānjābī.

ikk, *dō*, *tinn*, *cār*, *pānj*, *chē*, *sātt*, *āttḥ*, *nau*, *dās*, *yārā*, *bārā*, *tērā*, *caudā*, *pāndrā*, *sōlā*, *sātārā*, *āṭhārā*, *ūnnī*, *bīh*.

Note *sōlā*, not *sōlā*; *bīh*, not *wīh*. Note also:—

24. <i>cauwī</i> .	60. <i>sāttḥ</i> , <i>trai bīhā</i> .
29. <i>ūnāttī</i> (with <i>r</i>).	70. <i>sāttār</i> .
30. <i>trīh</i> (with <i>r</i>).	80. <i>āssī</i> , <i>cār bīhā</i> .
40. <i>calī</i> (not <i>cālī</i>), also <i>dō</i>	90. <i>nābbē</i> .
<i>bīhā</i> .	100. <i>sau</i> , <i>pānj bīhā</i> .
50. <i>pānjāh</i> , <i>dhārī bīhā</i> .	

ADVERBS

upwards, *ūppār.*yes, *hā.*downwards, *būn.*quickly, *baile.*

VERBS

*Verb Substantive*Pres. *ēā.**ēā.**ī.**ēō.**ēā.**ēain.*Past, *āitsā* or *sēā.**āitsā, sēā.**āitsai, sai.**āitsau, sēō.**āitsi, si.**āitsūn, sūn.**mārnā, beat*

Pres. ind. *mārnā ēā : mārnā ī : mārnā ēā : mārne ā : mārne o : mārne ain.*

mārnā has fem. sing. *mārnī* ; plur. *mārnā.*

Imperf. *mārnā sā : mārnā sai : mārnā si : mārne sā : mārne sau : mārne sūn.*

Fut. *mārsā, mārsāgā.**mārsā, mārsāge.**mārsī, mārsīgā.**mārsē, mārsōge.**mārsi, mārsigā.**mārsūn, mārsūnge.*

Fem. : The first form does change for the fem., the second has *-gi* in the sing. and *-giā* in plur.

Past, *mārēā*, fem. *mārī* ; plur. *māre*, fem. *mārīā.*

Pres. part. *mārnā*, fem. *mārnī* ; plur. *mārne*, fem. *mārnā.*

The practical identity here as in many Laihindī (Lahndā) dialects of the endings for the fut. and imperf. is striking. In the fut. the endings are added to the root, in the imperf. to the pres. part. The origin of the *s* is quite different in the two cases.

The words which have occurred and the following nouns show how the dialect avoids cerebral *ṇ* and *ḷ*, where otherwise they would be expected. The *ṇ* in *kāṇḍ* is accidental, due to the following *ḍ*. The Pūnchī dialect

also has very few cases of cerebral *ṇ* and *ḷ*; Dhūṇḍī, the Laihndi dialect of the Murree Hills, has far more.

mother, *āmmā*.

sister, *bhain* (not *ṇ*).

wife, *āṇānī*.

woman, *āṇānī*.

man, *jānā* (not *ṇ*).

ear, *kānn*.

brother, *bhrā*, *bhāī*.

back, n., *kāṇḍ*.

God, *Khūdā*.

Satan, *Shaitān*.

sun, *dih*.

cowherd, *ḍāṅgār cārān-*

wāla (not *ṇ* and *ḷ*).

eye, *ākkhī*.

gold, *sūnnā*.

silver, *cāṇḍī*.

THE KOCI DIALECTS OF RAMPUR STATE

INTRODUCTION

The State of Rāmpūr is the most easterly of the Simla States. It stretches from a point 3 or 4 miles beyond Kōṭ Gūrū to the border of Tibet. All the eastern part of the State speaks dialects of Kānaurī or Tibetan. The Kānaurī area begins abruptly $2\frac{1}{2}$ miles beyond Sārāhān, which is 90 miles from Simla. In the whole of the State up to that line, i.e. the western part of the State, which, though comprising only a small part of the territory, includes a large majority of the people, Aryan dialects are spoken. These Aryan dialects are all known by the generic name of Kōci. They do not differ very much from one another, but we may perhaps distinguish five of them, the dialects of Rōhrū, Rāmpūr, Bāghī, Sūrkhūli Pārgāna, and Dōdrā Kūār.

The Rōhrū dialect is spoken round about the town of Rōhrū. Its northern boundary is the main ridge which runs from Simla east to Kānaur; the southern boundary is the boundary of the State itself, where it marches with Jūbbāl and Rāwīgārh; on the east the Rōhrū area extends 7 or 8 miles to where the Pābbār River receives a large tributary on its right bank; on the west the boundary is an irregular line from Kōṭ Khāi to Khādrālā, the line bending considerably to the east. Rāmpūri is found directly north of the Rōhrū dialect; it lies north of the Simla ridge, and extends from a little to the east of Nirth on the Sātīlāj to mile $92\frac{1}{2}$ on the Hindostan-Tibet road. Through most of its area the Sātīlāj River bounds it on the north. Bāghī is spoken in a small district extending for 5 or 6 miles in every direction round Bāghī. The Sūrkhūli dialect is spoken on the upper valleys of the Pābbār and of its chief tributary to the north.

On the west is the Rōhrū dialect, to the north Rāmpūri and Kānaurī, and to the south Kūārī. Kūārī should really belong to the United Provinces. It is spoken in a valley lying to the south and east of the upper waters of the Pābbār and in villages in the United Provinces. The streams of this valley drain into the Tōs River, which is ultimately joined by the Pābbār. Kūārī is called after Dōdrā Kūār, the name given to the district where it is spoken. Dōdrā and two other villages are known as Kūār or Dōdrā Kūār. The villagers generally resent being considered inhabitants of Rāmpūr State, and sometimes give trouble. They prefer to think of themselves as belonging to Garhwal (Gaḍwhāl), and if we judge by the position of their valleys and the flow of their streams they are right. The whole Kōci-speaking population may be put down as 45,000.

PRONUNCIATION

The transliteration follows the system of the Royal Asiatic Society. It should be noticed that vowels with a long mark over them are the same as those with no mark, the difference being merely one of length, whereas vowels with a short mark are generally different vowels. Thus, the following pairs are in each case identical vowels: *a*, *ā*; *e*, *ē*; *i*, *ī*; *o*, *ō*; *u*, *ū*; the only difference being one of length, so that when a vowel is unaccented it might often be written either with or without a long mark. Indeed, phonetically it would generally be more correct to omit the mark, but it is unusual to omit it in works on Oriental languages. As regards the short vowels, *ǎ* is as *u* in "but", *ɛ̃* is practically the same as *ē*, except for length, but it is probably a lower vowel in most cases; *ɔ̃* is nearly *o* in "hot"; *ũ* is the vowel of "pull" as distinguished from that of "root". The lips are usually neither protruded nor drawn together in pronouncing it. (The above paragraph applies also to Jūbbāl, Sūkēt, and Bilāspūr.)

In the Kōci dialects, as in Simla dialects as a whole, sonant letters are not aspirated; thus, the combinations *gh*, *ḍh*, *ḍh*, *jh*, *bh* are practically unknown, and when they occur they are probably to be put down to Hindi influence. Looking at the words as they appear on the printed page, one would say that the *h* is transferred to a position after the vowel. The fact, however, is that it is generally omitted altogether, and the only trace of its existence is found in the raising of the tone of the syllable in which one would expect the *h*. Thus, *ghōṛā*, *bhāi*, *bhaiṇ*, *ghār* become *gōhṛo*, *bāhī*, *bauiṇ*, *gauiṛ*, in which words the *h* is not sounded, the words being, however, pronounced with the high falling tone described under Kāgāni. This whole question of tone is very interesting. In Panjabi, north and west of Amritsar, the *h* is dropped with sonant letters, but there the sonant letter is transformed into a surd and the *h* replaced by a low tone (also described under Kāgāni), so that the words just mentioned are pronounced *kōṛā*, *pāi*, *paiṇ*, *kār*. This point is of some importance in connexion with the discussion of the original relations of the Romany language. The argument has been advanced that Romany must be connected with modern Shina, because, like Romany, it avoids aspirated sonants. It will here be seen that Northern Panjabi and all the Simla dialects, except those spoken in Bilāspūr, have the same peculiarity.

ROHRU

NOUNS

The plural of nouns in *-o* ends in *-ā*, reminding us of the Gūjāri dialect, which has nom. plur. *-ā*, obl. *-ā*. Masc. nouns ending in a consonant are inflected in *-ā* both sing. and plur., while fem. nouns have *-ī*. The gen. prep. is *ro*, the dat. *kḥē*, the abl. *khu*.

PRONOUNS

3rd pers. pronouns have a special fem. form in the obl. sing.

VERBS

The pres. ind. and pres. cond. are the same. The fut. adds *-lo* to the pres. ind., which undergoes several changes in the final vowel.

The stat. part. is sometimes a contracted form ending in *-ndo*, *-ando*, *-ahndo*, otherwise it ends in *-ero*.

Habit is expressed as in Hindi. The conception of an action actually taking place is expressed by the inflected pres. part., which does not vary, and the verb *lāṅho*, thus *pīṭhe lāṅo*, is actually now beating. For ability the verb *bōḷho*, be able, is used.

RAMPURI

NOUNS

There is an organic genitive in *-o* which is, of course, an adjective.

The dat. prep. is *lē* and the abl. *kā*. Masc. nouns ending in *-o* inflect in *-e*, others in *-ā*. Fem. nouns inflect in *-ī*. The singular is nearly the same as the plural.

PRONOUNS

Pronouns of the 3rd pers. have separate forms for the fem. obl.

VERBS

The future has no separate form, it is the same as the pres. ind. and pres. cond. The stat. part. ends in *-ondau*.

BAGHI

The Bāghī dialect is almost the same as Rāmpūrī.

NOUNS

The organic gen. of Rāmpūrī is not found, the prep. *ro* being substituted. The prep. for the dat. is *kō* and for the abl. *ānda*. The inflection is generally as in Rāmpūrī.

PRONOUNS

3rd pers., see note for Rāmpūrī.

VERBS

There is a separate fut. (in *-ālo*), but the pres. ind. and pres. cond. are the same. The stat. part. ends in *-ōndo* or *-ēro*, the latter ending being for trans. verbs.

SURKHULI

The inhabitants of the Sūrkhūlī Pārgāna have to pass through Rōhrū on almost every journey; their speech, therefore, does not differ much from that of Rōhrū.

NOUNS

The gen., dat., and abl. have, as their prepositions, *ro*, *le*, and *ku* or *kā* respectively. Masc. nouns in *-o* inflect in *-e*, others in *-ā*; fem. nouns inflect in *-ī*; the sing. and plur. are generally alike.

PRONOUNS

As in the other Kōci dialects the 3rd pers. pronoun has special forms for the obl. sing. fem.

VERBS

The pres. ind., pres. cond., and fut. have the same form. It is worth noting; e.g. *pītā ū*, *pītā ī*, etc.; the imperf. being *pītā thau*, plur. *pītā thē*.

There are two stat. part. forms, *ōndau* and *-ērōā*.

To express actual action at the moment referred to the pres. part. of the verb is used with the stat. part. of *lāgo*, as *pīdo lāgōndau*, is now beating.

KUARI

With Kūārī we get under Garhwali influence.

NOUNS

Nouns inflect in a number of different ways. Most of them have nasal vowels in the obl. plur. The prepositions for gen., dat., and abl. are *ro*, *lē* or *kē* or *lē lē*, and *ku*.

PRONOUNS

There is the usual fem. sing. obl. form for the 3rd pers. pronoun. *kēcī*, how much or many, reminds us of *Shiṇā kācāk* or *kācā* with the same meaning.

VERBS

The accent in the future and past is unusual. In the future it is throughout on the last syllable, and in the past on the second (which is, except in the plural, the last), the past being thus distinguished from the past cond. or pres. part., which has the accent on the first.

Fut. *nōṇḍulō'*. Past, *nōṇḍau'*. Past cond. *nōṇ'dau*.

The stat. part. ends in *-ēro*.

Very noteworthy is the dropping in some tenses of the *l* of *bōṇo*, speak, and *r* of *kōṇno*, do. The *l* is dropped in the inf. *bōṇo*, and past cond. *bōḍo*, and appears in pres. ind. *bōlū* and past *bōlau*. The *r* of *kōṇno*, do, appears in the tenses in which the *l* of *bōṇo* does so; pres. ind. *kōrū*; past, *kōrau*; and on the other hand, inf. *kōṇno*; past cond. *kōddo*. The verb *bōṇo*, be able, is treated in the same way as *bōṇo*, speak.

Something similar occurs in the Cūrāhī dialect, spoken in Cāmā State, where *bōlnū*, speak, has past cond. *bōttā* and past ind. *bōlū*; and *kāhnū*, do, has fut. *kāhmā*; pres. ind. *kāhtā ā*, past, *kēā*; in this case the *r* not coming in at all. In Cūrāhī the word for beat, *mānū*, omits the usual *r* in the past cond. *mātā*, and in fut. 1st pers. sing. and plur. *māhmā*, *māhme*. See *Lang. North. Him.*, pt. iii, p. 32.

ROHRU DIALECT

NOUNS

Masculine.

SINGULAR		PLURAL
Nom.	<i>gōhr-o</i> , horse.	<i>-ā</i> .
Gen.	<i>-e ro</i> .	<i>-ā ro</i> .
Dat., Acc.	<i>-e khē</i> .	<i>-ā khē</i> .

	SINGULAR	PLURAL
Abl.	-e khu.	-ā khu.
Agent	-ēā.	-ēā.
Voc.	-ēā.	-ēo.
Nom.	gauh-r, house.	-r.
Gen.	-rā rō.	-rā ro.
Agent	-rā.	-rā.

ihnd-ū, Hindu, has gen. -ū ro; agent, -ūā, etc.

Feminine.

Nom.	tshəor-ī, girl, daughter.	-ī.
Gen.	-ī ro, etc.	-ī ro, etc.
Agent	-īē.	-īē.
Voc.	-īā.	-īō.
Nom.	bauh-ŋ, sister.	-ŋ.
Gen.	-ŋī ro, etc.	-ŋī ro, etc.
Agent	-ŋīē.	-ŋīē.

PRONOUNS

	SINGULAR	PLURAL
Nom.	āū, I.	āmma.
Gen.	mēro.	māhro.
Dat., Acc.	mu khě.	āmū khě.
Abl.	mu khu.	āmū khu.
Agent	māī.	āmma.
Nom.	tū, thou.	tumma.
Gen.	tēro.	tāhro.
Dat., Acc.	tō khě.	tāmu khě.
Abl.	tō khu.	tāmu khu.
Agent	tāī.	tumma.
Nom.	ēo, fem. ē, this.	ē, fem. the same.
Gen.	ēhro, fem. īāro.	īū ro „ „
Dat., Acc.	ēs khě, fem. īā khě.	īū khě „ „
Abl.	ēs khu, fem. īā khu.	īū khu „ „
Agent	inī, fem. īū.	īua „ „

kun, who (inter.), declines kauh-ro khě khu; agent, kunī.

dzō, who (rel.), dzau-ro khě khu; agent, dzunī; *dzō kun*, whoever.

kōi, anyone, someone; *kauh-ro*, etc., like *kun*.

kā, what (inter.), *kēāro*, etc.

kicch, something, anything; *dzō kicch*, whatever, etc., do not decline.

Adjective pronouns are: *ino*, of this kind; *tino*, of that kind; *kiño*, of what kind? *dzino*, of which kind (rel.).

ētti, so much or many; *tētti*, so much or many (correlatives); *kētti*, how much or many? *dzētti*, as much or many.

ADJECTIVES

Adjectives used as nouns are declined as nouns; otherwise, those ending in a consonant are not declined. Those ending in *-u* or *-o* take *-ā* for the obl. sing. and all the masc. plur., *-i* for the fem. sing., and *-ī* for the fem. plur. All genitives are used as adjectives and follow the rule just given except that in the obl. masc. sing. and plur. masc. they take *-e* instead of *-ā*.

Comparison. — There are no special forms for the comparative and superlative. Comparison is made by the preposition *khu*, from, with the positive.

sōknīro, good; *ēu khu sōknīro*, good from this, better than this; *sōbbhī khu sōknīro*, good from all, better than all, best.

NUMERALS

1. <i>ēk</i> .	13. <i>tēra</i> .
2. <i>dūi</i> .	14. <i>tsōuda</i> .
3. <i>cīn</i> .	15. <i>pāndra</i> .
4. <i>tsār</i> .	16. <i>sōla</i> .
5. <i>pānz</i> .	17. <i>sōttra</i> .
6. <i>tshau</i> .	18. <i>thāra</i> .
7. <i>sāt</i> .	19. <i>ntsh</i> .
8. <i>āth</i> .	20. <i>bish</i> .
9. <i>rau</i> .	40. <i>dūi biāh</i> .
10. <i>dās</i> .	60. <i>cīn biāh</i> .
11. <i>giāra</i> .	80. <i>tsār biāh</i> .
12. <i>bāra</i> .	100. <i>sau</i> .

ORDINALS

1st. <i>paihlo.</i>	6th. <i>tsōūo.</i>
2nd. <i>dujjo.</i>	7th. <i>sātūo.</i>
3rd. <i>cījjo.</i>	8th. <i>āthuo.</i>
4th. <i>tsōutho.</i>	9th. <i>navuo.</i>
5th. <i>pānzūo.</i>	10th. <i>dāsuo.</i>

The *h* in 6th is much weaker than that in 6: *tsōūo tshau.*
dēūrh is one and a half, *dāih* two and a half.

ADVERBS.

Time

<i>ēbhī,</i> now.	<i>hizz,</i> yesterday.
<i>tēbhī,</i> then (correl.).	<i>phrēz,</i> the day before
<i>kēbhī,</i> when ?	yesterday.
<i>dzēbhī,</i> when (rel.).	<i>nātrēs,</i> on the fourth day
<i>āz,</i> to-day.	back.
<i>kallā,</i> to-morrow.	<i>kēbhī,</i> sometimes.
<i>pōrshī,</i> the day after	<i>kēbhī na,</i> never.
to-morrow.	<i>kēbhī kēbhī,</i> some time or
<i>tsauthe,</i> on the fourth day.	other, sometimes.

Place

<i>īyyā,</i> here.	<i>hūbī,</i> upwards.
<i>tīyyā,</i> there.	<i>tōl,</i> downwards.
<i>kīyyā,</i> where ?	<i>nērī,</i> near.
<i>dzīyyā,</i> where (rel.).	<i>dūr,</i> far.
<i>īyya dzau,</i> up to here.	<i>āggū,</i> forward.
<i>īre,</i> from here.	<i>patshe,</i> back.
<i>bhittār,</i> inside.	<i>bāhār,</i> outside.

Others

<i>bōhrī,</i> very much.	<i>kā khě,</i> why ?
<i>phettī,</i> quickly.	<i>ō,</i> yes.
<i>sōknūro kārī,</i> well.	<i>bāro,</i> much, greatly.

The adjective pronouns *ino*, of this kind, etc., and *ētī*, so much, etc., are often used as adverbs.

PREPOSITIONS

<i>de</i> , in.	<i>tāia</i> , for sake of (<i>ēhri tāia</i> ,
<i>kha</i> , in.	for his sake).
<i>gahi</i> , upon.	<i>bāṭṭi</i> , about, concerning (<i>tar</i>
<i>thālī</i> , <i>thāllī</i> , under.	<i>bāṭṭi</i> , about you).
<i>āga</i> , <i>āga</i> , <i>āgu</i> , <i>khu āgu</i> , in	<i>pār</i> , on far side of.
front of; <i>mā āgu</i> , or <i>mā</i>	<i>ār</i> , on this side of.
<i>khu āgu</i> , in front of me.	<i>es bīyyā</i> , in his direction.
<i>are</i> , with, along with.	<i>phēra</i> , round (<i>gauhrā phērā</i> ,
<i>khu</i> , from, with (instru.).	round the house).
<i>ro</i> , of.	<i>khē</i> , to.

VERBS

Verb Substantive

Pres. tense *ē*, *ēh*, *eh*, or *ai*, unchanged throughout.

Past tense—

Sing. masc. <i>thō</i> .	Fem. <i>thē</i> .	Plur. masc. <i>thē</i> .	Fem. <i>thī</i> .
<i>thō</i> .	<i>thē</i> .	<i>thē</i> .	<i>thī</i> .
<i>thō</i> .	<i>thē</i> .	<i>thē</i> .	<i>thī</i> .

pīṭho, beat

Pres. ind.	<i>pīṭū</i> .	<i>pīṭi</i> .
	<i>pīṭā</i> .	<i>pīṭā</i> .
	<i>pīṭā</i> .	<i>pīṭā</i> .
Fut.	<i>pīṭālo</i> .	<i>pīṭile</i> .
	<i>pīṭālo</i> .	<i>pīṭēlā</i> .
	<i>pīṭēlo</i> .	<i>pīṭēlā</i> .

Imperat. *pīṭ*; plur. *pīto*.

Imperf. the pres. ind. with the past verb subst.

<i>pīṭū thō</i> , fem. <i>thē</i> .	<i>pīṭi thē</i> , fem. <i>thī</i> .
<i>pīṭā thō</i> , <i>thē</i> .	<i>pīṭā thē</i> , <i>thī</i> .
<i>pīṭā thō</i> , <i>thē</i> .	<i>pīṭā thē</i> , <i>thī</i> .

Past, *pīṭō*, fem. *pīṭē*; plur. *pīṭē*, fem. *pīṭī* (agreeing with object).

Plup. *pīto thō*, *pīṭē thē*, *pīṭē thē*, *pīṭī thī*.

Pres. cond. same as pres. ind.

Past. cond. and pres. part.—

pīdo, fem. *pīdē*. plur. *pīdē*, fem. *pīdī*.

pīdo, *pīdē*. *pīdē*, *pīdī*.

pīdo, *pīdē*. *pīdē*, *pīdī*.

Part. pres. act. *pīdo* (-ē, -ē, -ī); *pīdī wērī*, while or on beating; pass. *pīōndo*; fem. *pīēndī*; plur. *pīāndā*; fem. *pīēndī* (contracted from *pīō ondo*, Hindi *mārā huā*).

Conj. part. *pīēā*, having beaten.

Agent, *pīṭṇa ālo*.

Habitual, *āu pīēā kōrū*, I am in the habit of beating.

Immediate pres. *āu pīde lāgo*, I am now beating.

ōhṇo, be, become

Imperat. *auh*; plur. *auh*.

Pres. ind. and pres. cond. *ōh-ū*, -ā, -ā, -ī, -ā, -ā.

Fut. *auhūlo*, *auhālo*, *auhālo*, *auhīle*, *auhālā*, *auhālā*.

Past, *ūhō*.

Past cond. *ōhndo*.

āhṇo, come

Imperat. *āh*, *āho*.

Pres. ind. and cond. *āhū*, *āhā*, *āhā*, *āhī*, *āhā*, *āhā*.

Fut. *āhūlo*, *āhālo*, *āhālo*, *āhīle*, *āhālā*, *āhālā*.

Past, *āhō*.

Past cond. *āhāndo*.

dēuṇo, go

Imperat. *dēo*; plur. *dēo*.

Pres. ind. *dēū*, etc. (reg.).

Fut. *dēūlo*, *dēālo*, *dēālo*, *dēīle*, *dēālā*, *dēālā*.

Past, *dēo*, fem. *dēī*; plur. *dēā*, fem. *dēī*.

Past cond. *dēūndo*.

rauḥṇo, remain

Imperat. *rauḥ*; plur. *rauḥ*.

Pres. ind. *rauḥū*, etc.

Fut. *rauḥūlo*, etc.

Past cond. *rauḥndo*.

būshno, sit

Imperat. *būsh*, *būsho*.

Pres. ind. *būshū*, etc.

Fut. *būshūlo*.

Past cond. *būshdo*.

khāno, eat

Pres. ind. *khāū*, etc.

Past, *khāo*.

pīno, drink

Pres. ind. *pīū*, etc.

Past, *pīo*.

dēno, give

Pres. ind. *dēū*.

Past, *dēro* (stat. part.).

lāno, take

Pres. ind. *lāū*.

Fut. *lāūlo*.

Past, *lāo*.

bōlno, speak, say

Pres. ind. *bōlū*.

Past, *bōlō*.

kōrno, do

Pres. *kōrū*.

Past, *kīō*.

jāno, know

Past, *jānō*.

āno, bring

Past, *ānō*.

nīno, take away

Past, *nīō*.

Ability is expressed by means of *bōlno*, be able. The other verb adds *ī* to the root; as *au līkhī nēh bōlō*, I am not able to write.

In negative sentences the past cond. is used for the pres. ind.

SENTENCES

1. *Tēro nau kās?* Thy name what is?
2. *Ēs gōhṛe rī kētti ōmbār ai?* This horse of how-much age is?
3. *Īre Kāshmīr kētti dūr ai?* From-here Kashmir how-much far is?
4. *Tēre bābbā re gauhrā kha kētti tshōru?* Thy father of house in how-many sons?
5. *Āz āa bāri dūrā khu hāṇḍi āhō.* To-day I very far from walking came.
6. *Mēre kākā ro tshōru ēhri bauhnī are biāhando.* My uncle of son his sister with married is.
7. *Gauhrā kha shukle gōhṛe rī zīn ai.* House in white horse of saddle is.
8. *Ēhri pītṭhi gahi zīn kōsh.* His back upon saddle tighten.
9. *Māi ēhro tshōru bōhri pītō.* By-me his son much beaten.
10. *Ēu pārbāṭṭa gahi gāui bakri tsārā.* That hill upon cows got grazing is.
11. *Ēu bīkhā thālī gōhṛa gahi butṭhahndo.* He tree under horse upon seated.
12. *Ēhro bāhi āpṇi bauhnī khu bōro.* His brother own sister than big.
13. *Ēhro mōl dāih rūpōyye.* Its price two and a half rupees.
14. *Mēro bāb tshōta gauhrā de rauha.* My father little house in remains (lives).
15. *Ēs khē rūpōyye dē.* Him-to rupees give.
16. *Ēu rūpōyya ēs khu ōru lā.* That rupee him from hither take.
17. *Ēo atsho pūṭea rōshi khu bānnho.* Him well having-beaten ropes with tie.
18. *Kūa khu pāṇi gāro.* Well from water bring-out.
19. *Mā khu āga hāndo.* Me from before walk.
20. *Kauhro tshōru taū patshe āhande lāghando.*

Whose son thee behind coming attached, i.e. is at this moment coming.

21. *Ēu tāi kau khu mōlē lāo*? That by-thee whom-from in-price was-taken?

22. *Grā re ěkki attī-āla khu lāo*. Village of one shop-owner from was-taken.

Notes.—1. *Kās*, what is; cf. *kā sā* in the Sürkhūlī dialect. 6. *Biāhando*, stat. part. from *biāhno*, having been married. 10. *Būttahando*, stat. part., seated. 20. *Āhandě lāgahndo*, two stat. part. corresponding to Hindi *āyā huā lāgā huā*; Panjabi has *aundā e lāgā*.

Ability is rendered by *bōlno* with the inf., which adds. -ī to the root; *āu likkhī nēih bōlō*, I cannot write.

VOCABULARY

- able, be, *bōlno*.
 about, *bāṭṭi*.
 above; see "up", "upon".
 age, *ōmbār*.
 all, *badhe*, *sōbbhi*.
 anyone, *kōi*; anything, *kicch*.
 arrive, *puzhno*.
 ass, *gādhno*.
 back, n., *pīṭh*.
 backwards, *patsho*.
 bad, *rīo*.
 be, become, *ōhno*.
 bear, n., *rikh*.
 beat, *pīṭno*; see "fight".
 beautiful, *bānthno*.
 bed, *mānzo*.
 behind, *patshe*.
 beneath, *thāli*, *thālli*.
 big, *bōro*.
 bird, *tsōrkū*.
 bitch, *kukkrē*.
 body, *jū*.
 book, *kātāb*.
 boy, *tshōru*; see "son".
 bread, *rōṭṭi*.
 bring, *āṇno*.
 brother, *bāhi*.
 buffalo, *mōish*.
 bull, *bōlād*.
 buttermilk, *chāsh*.
 buy, *mōle lāno*.
 call, *bōdno*.
 camel, *ūṭi*.
 cat, *brālo*, fem. *brālē*.
 cock, *kūkhro*.
 cold, *shēlo*.
 come, *āhno*.
 concerning, *bāṭṭi*.
 conquer, *dzilno*.
 cow, *gāo*.
 cowherd, *gūālo*.
 daughter, *māi*; see "girl".
 day, *dās*; see "to-day", "to-morrow".
 defeated, be, *hārno*.
 die, *mōrno*.
 direction, *bīyyā*; in this d.,
 ēs bīyyā.
 do, *kōrno*.
 dog, *kukkr*; see "bitch".
 downwards, *tōl*.
 draw (water), *gārno*.
 drink, *pīno*; cause to drink,
 pīāno.
 ear, *kōnihū*.
 eat, *khāno*; cause to eat,
 khīāno.
 egg, *pinni*.
 eight, *āṭh*; eighth, *āṭhūo*.
 eighteen, *ṭhāra*.
 eighty, *tsār biāh*.
 eject, *gārno*.
 elephant, *hāthi*.
 eleven, *giāra*.
 eye, *ākḥ*.
 face, *mū*.
 fall, *lōṭno*.
 far, *dūr*.
 father, *bāb*.
 field, *qūkhro*.

- fifteen, *pōndra*.
 fight, *pīṭṇo*; see "beat".
 fish, *māchi*.
 five, *pānz*; fifth, *pānzuo*.
 flow, *baunṇo*.
 foot, *bānṇā*.
 forty, *dāi biāh*.
 forward, *āgu*, *āggu*, *aga*, *agga*.
 four, *tsār*; fourth, *tsōutho*.
 fourteen, *tsōuda*.
 from, *khu*.
 front, in — of; see "forward".
 fruit, *phōl*.
 ghi, *gīuh*.
 girl, *māi*; see "daughter".
 give, *dēno*.
 go, *dēuṇo*.
 goat, he-, *bākro*; she-, *bākri*.
 good, *sōkenīro*, *ātsho*.
 graze, intrans., *tsōrno*; trans.,
 tsārno.
 hair, *māndrāl*, *bāl*.
 hand, *āth*.
 he, *ēo*.
 head, *mūnd*.
 hear, *shuṇṇo*.
 hen, *kūkhre*.
 hence, *īre*.
 here, *īyyā*; up to here, *īyyā*
 dzau.
 high, *ūsto*.
 hill, *pārbāt*.
 Hindu, *ihndu*.
 horse, *gōhro*.
 hot, *māto*.
 house, *gauhr*.
 hundred, *sau*.
 husband, *rāṇḍo*.
 I, *āi*.
 ignorant, *bāhlā*.
 in, *de*, *kha*.
 inside, *bhittār*.
 iron, *lōah*.
 jackal, *shailṭo*.
 jungle, *baun*.
 kind, of this —, *ino*; of that
 —, *tiṇo*; of what —, *kiṇo*
 (inter.); of which —, *dziṇo*
 (rel.).
 kite, *gōrār*.
 know, *jāṇṇo*.
 lazy, *gōlōndo*.
 learn, *shikṭhno*.
 leopard, *bārāhg*.
 lie, *sūttṇo*; see "sleep".
 little, *tshōṭo*; adv. *thōro*;
 a —, *thōro*.
 load, *bāgār*.
 look, *dēkhṇo*.
 maize, *bēlri*.
 make, *cāṇṇo*.
 man, *māṇṭch*.
 many; see "much".
 mare, *gōhrī*.
 marry, *biāhṇo*.
 meat, *mās*.
 meet, v., *mīṭṇo*.
 milk, *dadh*.
 moon, *dzūn*.
 mother, *āi*.
 mountain, *pārbāt*.
 much, adv., *bōro*, *bōhri*; so —
 or many, *ētṭi*; do. (correl.),
 tētṭi; how — or many,
 kētṭi; as — or many, *dzētṭi*.
 my, *mēro*.
 name, *naū*.
 near, *nēri*.

never, *kēbhi na*.
 night, *rāci*.
 nine, *nau*; ninth, *nōūo*.
 nineteen, *nēsh*.
 no, *nēih*.
 no one, *kōi na*.
 nose, *nāk*.
 not, *nēih*.
 nothing, *kicck na*.
 now, *ēbhi*.
 of, *ro*, fem. *rī*; plur. masc. *rē*,
 fem. *rī*.
 oil, *tēl*.
 on, *gahi*.
 one, *ēk*.
 our, *māhro*.
 out, *bāhār*.
 pen, *kōllām*.
 pig, *sūnigār*.
 place, v. trans., *tshārno*.
 plain, *sōllo*.
 plough, n., *auhl*; v., *auhl*
 jōcno.
 quickly, *phētti*.
 rain, *pāni*.
 read, *pōrhno*.
 relate, *shunauno*.
 recognize, *pārānno*.
 remain, *rauhno*.
 return, *ōru āhno*.
 rise, *ūzīno*; rise up, *khāro*
 ūzīno.
 river, *nōe*; see "stream".
 rope, *rōshē*.
 round, prep., *phērā*.
 run, *phēih dēno*.
 saddle, *zīn*.
 sake, for — of, *tāid*.
 say, *bōlno*.

second, *dujjo*.
 see, *dēkhno*.
 seed, *bij*.
 seven, *sāt*; seventh, *sātūo*.
 seventeen, *sōttra*.
 sharp, *pōinno*.
 she, *ē*.
 sheep, *bēhrī*.
 shepherd, *brālo*.
 shop, *ātti*; shopkeeper, *āttiālo*.
 sick, *thaurānd*.
 side, on this — of, *ār*; on that
 — of, *pār*.
 sister, older than person re-
 ferred to, *dāddi*; younger
 than do., *baihn*.
 six, *tshau*; sixth, *tsōūo*.
 sixteen, *sōla*.
 sixty, *cīn biāh*.
 sit, *būshno*.
 sleep, *sūttno*; see "lie".
 someone, *kōi*; something, *kicck*;
 see "anyone", "anything".
 son, *tshōru*; see "boy".
 sow, v., *bauno*.
 speak, *bōlno*.
 star, *tāro*.
 stomach, *pēt*.
 storm, *khūaēra*.
 stream, *gāhā*; see "river".
 strong, *tōkro*.
 sun, *sūrāj*; sunshine, *rār*.
 sweet, *gulūo*.
 take, *lūno*; take away, *nūno*.
 ten, *dās*.
 than, *ku*.
 then, *tēbhi*.
 there, *tīyya*.
 they, *ē*; their, *iūro*.

- thief, *tsōr*.
 thirteen, *tēra*.
 this, *ēo*; fem. *ē*.
 thou, *tū*.
 three, *cīn*; third, *cījjo*.
 thy, *tēro*.
 tie, *kōsh_hno*, *bānnh_hno*.
 tighten, *kōsh_hno*.
 to, *khě*.
 to-day, *āz*.
 to-morrow, *kālla*; day after
 —, *pōrsh_i*; on fourth day,
 tsauthe.
 tongue, *dzīb*.
 tooth, *dānd*.
 town, *bāzār*.
 tree, *bikh*.
 twelve, *bāra*.
 twenty, *bish*.
 two, *dāi*; two and a half, *dāih*.
 ugly, *nīkām_{mo}*.
 uncle, *kākkō*.
 under, *thālī*, *thālli*.
 up, upwards, *hūbi*.
 upon, *gahi*.
 very, *bōhri*.
 village, *grāō*, *grā*.
 walk, *hānd_hno*.
 was, *tho*.
 water, *pāni*.
 way, *bāt*.
 we, *amma*.
 well, adv., *sōknūro kārī*, *ātsho*
 kārī.
 well, n., *kū*.
 what, *kā*; whatever, *dzō kicch*.
 when, *kōbhi* (inter.); *dzēbhi*
 (rel.).
 wheat, *gūh*.
 where, *kīyyā*.
 white, *shāklo*.
 who, *kun*; whoever, *dzō kun*.
 why, *kīa khě*.
 wife, *tshēōrī*; see "woman".
 win, *dzīt_hno*.
 wind, *bāgār*.
 wise, *ōkliālō*.
 with, along —, *are*,— (instru-
 mental), *khu*.
 woman, *tshēōrī*; see "wife".
 write, *kīkch_hno*.
 yes, *ō*.
 yesterday, *hīzz*; day before —,
 phrēz; day before that,
 nātrēz.
 you, *tumma*; your, *tāhro*.

RAMPUR AND BAGHI DIALECTS

NOUNS

Masculine.

gōhṛo, horse

	SINGULAR		PLURAL	
	RAMPUR	BAGHI	RAMPUR	BAGHI
Nom.	<i>gōh-ro.</i>	<i>-ro.</i>	<i>-re.</i>	<i>-re.</i>
Gen.	<i>-reo.</i>	<i>-re ro.</i>	<i>-reo.</i>	<i>-re ro.</i>
Dat., Acc.	<i>-re lē.</i>	<i>-re kō.</i>	<i>-re lē.</i>	<i>-re kō.</i>
Abl.	<i>-re kā.</i>	<i>-re ānda.</i>	<i>-re kā.</i>	<i>-re ānda.</i>
Agent	<i>-re.</i>	<i>-reā.</i>	<i>-re.</i>	
Voc.	<i>-reā.</i>	<i>-reā.</i>	<i>-reo.</i>	<i>-reo.</i>

gauhṛ, house

Nom.	<i>gauh-r.</i>	<i>-r.</i>
Gen.	<i>-ro.</i>	<i>-rā ro.</i>
Abl.	<i>-rā kā.</i>	<i>-r ānda.</i>
Agent	<i>-re.</i>	<i>-re.</i>

In the house is (Rām.) *gauhre*, *gauhṛ kē* or *dāu* ; (Bāg.) *gauhṛā dō* or *gauhṛā de*.

The gen. is an adj. and inflects as follows : (Rām.) masc. sing. *-o* ; fem. *-i* ; plur. masc. *-e* ; fem. *-i*. (Bāg.) *ro*, *rē*, *rē*, *rē*. These endings do not change for the case of the noun possessed except in the masc. sing. If a masc. sing. noun possessed is in an oblique case, *-o* and *ro* change to *-e* and *re* respectively.

bāb, father, has in (Rām.), gen. *bābbo* ; abl. *bābbā kā*, etc. ; and in (Bāg.) *bābbā ro*, *bābb ānda* ; voc. *bābbā*.

An example of a masc. noun in *-i* may be given.

hātti, elephant (Bāg.) has gen. *hātti ro* ; agent, *hāttie*, etc

Feminine.

tshōṭi, girl, daughter

	SINGULAR		PLURAL	
	RAMPUR	BAGHI	RAMPUR	BAGHI
Nom.	<i>tshōṭ-i.</i>	<i>-i.</i>	<i>-ī.</i>	<i>-ī.</i>
Gen.	<i>-io.</i>	<i>-i ro.</i>	<i>-io.</i>	<i>-ī ro.</i>
Dat., Act.	<i>-ī lē.</i>	<i>-ī kō.</i>	<i>-ī lē.</i>	<i>-ī kō.</i>
Abl.	<i>-ī kā.</i>	<i>-ī ānda.</i>	<i>-ī kā.</i>	<i>-ī ānda.</i>
Agent	<i>-īē.</i>	<i>-īē.</i>	<i>-īē.</i>	
Voc.	<i>-īē.</i>	<i>-īē.</i>	<i>-io.</i>	<i>-io.</i>

baihn, sister

	SINGULAR		PLURAL	
	RAMPUR	BAGHI	RAMPUR	BAGHI
Nom. <i>baih-n</i> .		- <i>n</i> .	- <i>nī</i> , etc., as	- <i>nī</i> , etc., as
Gen.	- <i>nīo</i> .	- <i>nī ro</i> .	sing.	sing.
Dat., Acc.	- <i>nī lē</i> .	- <i>nī kō</i> .		
Abl.	- <i>nī kā</i> .	- <i>nī ānda</i> .		
Agent	- <i>nīē</i> .	- <i>nīē</i> .		

PRONOUNS

1st Person.

Nom.	<i>mū</i> , I.	<i>ā</i> .	<i>āmmē</i> , we.	<i>āmmē</i> .
Gen.	<i>mēro</i> .	<i>mēro</i> .	<i>māhro</i> .	<i>māhro</i> .
Dat., Acc.	<i>mulē</i> .	<i>mukhē</i> .	<i>ama lē</i> .	<i>āmmū kō</i> .
Abl.	<i>mu khā</i> .	<i>mū ānda</i> .	<i>amma kā</i> .	<i>āmmū ānda</i> .
Agent	<i>mē</i> .	<i>mōē</i> .	<i>āmmē</i> .	<i>āmmē</i> .

2nd Person.

Nom.	<i>tū</i> .	<i>tū</i> .	<i>tīme</i> .	<i>tōmme</i> .
Gen.	<i>tēro</i> .	<i>tēro</i> .	<i>thāro</i> .	<i>taū ro</i> , <i>tōmu ro</i> .
Dat., Acc.	<i>tōlē</i> .	<i>tākhe</i> .	<i>tāma lē</i> .	<i>taū kō</i> .
Abl.	<i>tōkha</i> .	<i>ta ānda</i> .	<i>tāma kā</i> .	<i>tōmmānda</i> .
Agent	<i>tēi</i> .	<i>tōē</i> .	<i>tōmē</i> .	<i>tōmmē</i> .

3rd Person

Nom.	<i>sē</i> , he, it.	<i>sē</i> .	<i>sē</i> .	<i>sē</i> .
Gen.	<i>tēuo</i> .	<i>tēhro</i> .	<i>tino</i> .	<i>tiū ro</i> .
Dat., Acc.	<i>tēu lē</i> .	<i>tēh khe</i> .	<i>tina lē</i> .	<i>tiū ko</i> .
Abl.	<i>tēu kā</i> .	<i>tēs ānda</i> .	<i>tina kā</i> .	<i>tiū ānda</i> .
Agent	<i>tinī</i> .	<i>tēnē</i> .	<i>tine</i> .	<i>tiūē</i> .

Feminine.

Nom.	<i>sē</i> , she.	<i>sē</i> .	Fem. same as masc.	
Gen.	<i>tīō</i> .	<i>tīā ro</i> .		
Dat., Act.	<i>tīā lē</i> .	<i>tīā ko</i> .		
Abl.	<i>tīā kā</i> .	<i>tīā ānda</i> .		
Agent	<i>tīē</i> .	<i>tīē</i> .		

	SINGULAR		PLURAL	
	RAMPUR	BAGHI	RAMPUR	BAGHI
Nom.	<i>jō</i> , this.	<i>ēh</i> , <i>ēh dzo</i> .	<i>jē</i> .	<i>ē</i> .
Gen.	<i>ēuo</i> .	<i>ēh ro</i> .	<i>ino</i> .	<i>ēu ro</i> .
Dat., Acc.	<i>ēu lē</i> .	<i>ēh khē</i> .	<i>inā lē</i> .	<i>ēu khē</i> .
Abl.	<i>ēu kā</i> .	<i>ēs ānda</i> .	<i>inā kā</i> .	<i>ēu ānda</i> .
Agent	<i>inī</i> .	<i>ēne</i> .	<i>inē</i> .	<i>ēūē</i> .

Feminine.

Nom.	<i>jō</i> .	<i>ēh</i> , <i>ēh dzo</i> .	Fem. same as masc.
Gen.	<i>īō</i> .	<i>īā ro</i> .	
Dat., Acc.	<i>īā lē</i> .	<i>īā khē</i> .	
Abl.	<i>īā kā</i> .	<i>īā ānda</i> .	
Agent	<i>īē</i> .	<i>īē</i> .	

kun, who

Nom.	<i>kun</i> .	<i>kun</i> .
Gen.	<i>kau ro</i> .	<i>kau ro</i> .
Agent	<i>kunī</i> .	<i>kunē</i> .

dzō, who (rel.)

Nom.	<i>dzō</i> .	<i>dzō</i> .
Gen.	<i>dzau ro</i> .	<i>dzau ro</i> .
Agent	<i>dzunīē</i> .	<i>dzunē</i> .

Others are: *kā* (indecl.), what; *kūtsh* (indecl.), something, anything; *dzō kūtsh*, whatever; *kun*, *kunī*, someone, anyone; *dzō kun*, whoever; declined like *dzō* and *kun*.

PRONOMINAL ADJECTIVES

The first word in each case is from Rampur, the second from Baghi.

Of this kind, *ēno*, *ēno*; of that kind, *tēno*, *tēno*; of what kind, *kēno*, *kēno*; of which kind (rel.), *dzēno*, *dzēno*. So much or many, *ētī*, *ētro*; so much or many, *tētī*, *tētro*; (correl.) how much or many, *kētī*, *kētro*; as much or many, *dzētī*, *dzētro*.

ADJECTIVES

Adjectives ending in *o*, *ō*, *u*, or *au*, including genitives, inflect according to the gender and number of the noun

with which they agree and change the last letter to *e* for the masc. plur. and *i* for the fem. sing. and plur. In the masc. sing. the *-o* is changed to *-e* when the noun agreed with is in an oblique case, otherwise there is no inflection for case. Other adjectives do not inflect for gender, number, or case. All adjectives when used as nouns are treated as nouns and inflected accordingly.

Comparison. — There are no special forms for the comparative and superlative. Comparison is expressed by the so-called ablative case with the positive, thus—

(Rām.) *hātshau*, good; *ēu kā hātshau*, good from that, better than that; *sōbbi kī hātshau*, good from all, better than all, best.

(Bāg.) *atshan*, *ēs ānda ātshan*, *sōbbhi ānda ātshan*.

NUMERALS

1. <i>ēk.</i>	<i>ēk.</i>	13. <i>ṭēra.</i>	<i>ṭera.</i>
2. <i>dūi.¹</i>	<i>dō.</i>	14. <i>tsōuda.</i>	<i>tsōuda.</i>
3. <i>caun.</i>	<i>caun.</i>	15. <i>pōndra.</i>	<i>pāndra.</i>
4. <i>tsār.</i>	<i>tsār.</i>	16. <i>sōḷa.</i>	<i>sōla</i> (not <i>l</i>).
5. <i>pāndz.</i>	<i>pāndz.</i>	17. <i>sōttra.</i>	<i>sūttra.</i>
6. <i>tshau.</i>	<i>tshau.</i>	18. <i>ṭhāra.</i>	<i>ṭhāra.</i>
7. <i>sāt.</i>	<i>sāt.</i>	19. <i>nīh.</i>	<i>nīsh.</i>
8. <i>āṭh.</i>	<i>āṭh.</i>	20. <i>bīh.</i>	<i>bīsh.</i>
9. <i>nau.</i>	<i>nau.</i>	40. <i>dī bīyyeh.</i>	
10. <i>dāsh.</i>	<i>dās.</i>	60. <i>caun bīyyeh.</i>	
11. <i>giāra.</i>	<i>gaira.</i>	80. <i>tsār bīyyeh.</i>	
12. <i>bāra.</i>	<i>bāra.</i>	100. <i>shau.</i>	<i>shau.</i>

FRACTIONAL

$1\frac{1}{2}$ <i>džōrh.</i>	<i>džōrh.</i>
$2\frac{1}{2}$ <i>dārh.</i>	<i>dārh.</i>

The rest with *sādhe*, thus—

$20\frac{1}{2}$ <i>sādhe bīh.</i>	<i>sādhe bīsh.</i>
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¹ *ā* very long.

ORDINALS

1st. <i>paihlau.</i>	<i>paihlau.</i>	6th. <i>tsōnau.</i>	<i>tshānau.</i>
2nd. <i>dajjau.</i>	<i>dajjau.</i>	7th. <i>sātāu.</i>	<i>sātāu.</i>
3rd. <i>cījjau.</i>	<i>cījjau.</i>	8th. <i>āḥnau.</i>	<i>āḥnau.</i>
4th. <i>tsōuthau.</i>	<i>tsōuthau.</i>	9th. <i>nōnau.</i>	<i>nōnau.</i>
5th. <i>pānzāu.</i>	<i>pāndzāu.</i>	10th. <i>dāshāu.</i>	<i>dāshāu.</i>

and so on, adding *-āu* to the cardinal.

ADVERBS

Time

RAMPUR		BAGHI
now,	<i>ēbhī.</i>	<i>ēbhī.</i>
then,	<i>tēbhī.</i>	<i>tēbhī.</i>
when ?	<i>kēbhī.</i>	<i>kēbhī.</i>
when (rel.),	<i>dzēbhī.</i>	<i>dzēbhī.</i>
to-day,	<i>ādz.</i>	<i>āz.</i>
to-morrow,	<i>kalle.</i>	<i>jīā.</i>
day after to-morrow,	<i>pōrsho.</i>	<i>pōrshī.</i>
fourth day,	<i>tsōuthe.</i>	<i>tsōuthe.</i>
yesterday,	<i>hīdz.</i>	<i>īzz.</i>
day before yesterday,	<i>phrez.</i>	<i>phōrāz.</i>
day before that,	<i>tsōuthe.</i>	<i>nōrāz.</i>

Place

here,	<i>īde.</i>	<i>īde, īe.</i>
there,	<i>tīde.</i>	<i>tīde, tīe.</i>
where ?	<i>kīde.</i>	<i>kīde, kie.</i>
where (rel.),	<i>jīde.</i>	<i>jīde, jīe.</i>
up to here,	<i>īdrā sēk.</i>	<i>īde tāī.</i>
hence,	<i>īdrā.</i>	<i>īdrā.</i>
inside,	<i>bīte.</i>	<i>bītre.</i>
outside,	<i>baīh.</i>	<i>bāre.</i>
upwards,	<i>ūbī.</i>	<i>ūbī.</i>
downwards,	<i>ūhndī.</i>	<i>ūḥī.</i>
near,	<i>bīde.</i>	<i>nēṛī.</i>
far,	<i>dūr.</i>	<i>dūr.</i>

RAMPUR		BAGHI
forwards, in front.	<i>āgě.</i>	<i>āgě, āgre.</i>
backwards, behind,	<i>patsha.</i>	<i>patsha.</i>
beyond,	<i>pār.</i>	<i>pār.</i>
on this side,	<i>wār.</i>	<i>ār.</i>
<i>Others</i>		
why,	<i>kilě.</i>	<i>kaī.</i>
yes,	<i>ō.</i>	<i>ō (answering question).</i>
		<i>ei (answering call).</i>
no, not,	<i>na, neih.</i>	<i>na, neih.</i>
quickly.	<i>nāndi.</i>	<i>shātt.</i>
very much,	<i>bārō.</i>	<i>bār.</i>

PREPOSITIONS

RAMPUR		BAGHI
of,	<i>-o.</i>	<i>ro.</i>
from,	<i>kā.</i>	<i>ānda.</i>
to,	<i>lē.</i>	<i>kō.</i>
in,	<i>dā, kě.</i>	<i>de, dō, kha.</i>
above, upon,	<i>māttē.</i>	<i>gāhri.</i>
in front of,	<i>āge.</i>	<i>āge, āgre.</i>
in front of me,	<i>nu ka āge.</i>	<i>mā ānda āgre.</i>
with, along with,	<i>sīh.</i>	<i>sātte.</i>
with me,	<i>mu sīh.</i>	<i>mu sātte.</i>
with (instrument),	<i>khū, kau.</i>	<i>gidh.</i>
for,	<i>lē.</i>	<i>tāī.</i>
for him,	<i>teu lē.</i>	<i>tēhri tāī.</i>
under,	<i>pād.</i>	<i>thāl.</i>
beyond,	<i>pār.</i>	<i>pār.</i>
on this side of,	<i>wār.</i>	<i>ār.</i>

VERBS

*Verb Substantive*Pres. (R.) *ā*, indeclinable.(B.) *ēh*, indeclinable.

Neg. *nīh atī* ; (B.) *nēhi āthī*, both indeclinable.

Past (R.) masc. sing. *tau*, fem. *tī* ; masc. plur. *tē*, fem. *tī*.

(B.) *tau*, fem. *te* ; plur. *te*, fem. *te*.

lōṭṇo, fall

RAMPUR		BAGHI	
Imperat. sing.	<i>lōṭ</i> .	Imperat. sing.	<i>lōṭ</i> .
	plur. <i>lōṭā</i> .		plur. <i>lōṭā</i> .
Pres. ind.	<i>lōṭū</i> . <i>lōṭē</i> .	Pres. ind.	<i>lōṭū</i> . <i>lōṭē</i> .
	<i>lōṭē</i> . <i>lōṭau</i> .		<i>lōṭā</i> . <i>lōṭā</i> .
	<i>lōṭā</i> . <i>lōṭū</i> .		<i>lōṭū</i> . <i>lōṭū</i> .
R. Fut., same as pres. ind.		B. Fut. <i>lōṭālo</i> .	<i>lōṭāle</i> .
		<i>lōṭālo</i> .	<i>lōṭāle</i> .
		<i>lōṭālo</i> .	<i>lōṭāle</i> .

B. The fem. is the same as the masc. but with the ending *e* all through. The *e* of the fem. is almost *i*.

Imperf. R. *lōṭā*, indecl. with the past of the verb subst. *tau*, *te*, etc. B. Pres. ind. with the past verb subst.

Thus—

R. *lōṭā tau*, fem. *tī* ; *lōṭā tē*, fem. *tī*.

” ” ” ”

” ” ” ”

B. *lōṭū tau*, fem. *te* ; *lōṭū tē*, fem. *tē*.

lōṭā tau, ” *lōṭā tē*, ”

lōṭā tau, ” *lōṭā tē*, ”

R. Pres. cond. same as pres. ind.

Past cond. *lōṭ-dau*, fem. *-dī* ; plur. *-de*, fem. *-dī*.

Conj. part. *lōṭēau*, having fallen.

Stat. part. *lōṭ-ōndau*, fem. *-ēndī* ; plur. *-ēnde*, *-ēndī*,
in the state of having fallen.

Past, *lōṭ-au*, fem. *-i* ; plur. *-ē*, fem. *-ī*.

Agent, *lōṭṇēwālo*, faller.

B. Pres. cond. same as pres. ind.

Past cond. *lōṭ-dā*, *-de* or *dī*, *de*, *de* or *dī*.

Conj. part. *lōṭṭēā*, having fallen, indecl.

Stat. part. *lōṭ-ōndō*, -ēnde, -ēnde, -ēnde, in the state of having fallen.

Part. *lōṭṭ-au*, -e or -ī; plur. -ē, fem. -ē or -ī.

ōṇō, be, become

R. Imperat.	<i>ō.</i>	<i>ōā.</i>	B. Imperat.	<i>ō.</i>	<i>ūā.</i>
Fut.	<i>ōū.</i>	<i>ōī.</i>	Fut.	<i>ūllau.</i>	<i>ūlle.</i>
	<i>ōē, aue.</i>	<i>ōau, auau.</i>		<i>ūllo.</i>	<i>ūlle.</i>
	<i>ōā, auā.</i>	<i>ōā auā.</i>		<i>ūllo.</i>	<i>ūlle.</i>
Past,	<i>ūau, fem. ūī, etc.</i>		Past,	<i>ūau, fem. ūe,</i>	<i>etc.</i>

Past cond. *ūndau.*

Past cond. *ūndau.*

R. In *ūau*, *ūā*, the initial *ū* is very long.

B. A slight *h* is frequently prefixed throughout the verb.

B. In *ūau*, *ūā*, the *ū* is very long.

āṇō, come

R. Imperat. *āts*, *ātsau*.

Fut. *āū*, *āe*, *atsā*, *āī*, *āau*, *atsā*.

Past cond. *āndau*.

Hab. *atsā kōrū*, I am in the habit of coming.

B. Imperat. *āsh*, *āshā*.

Pres. ind. *āū*, *āe*, *āe*, *āū*, *āe*, *āe*.

Imperf. *āū tau*, *āe tau*, etc.

Fut. *āūlan*, *ālan*, *ālan*, *āūle*, *āle*, *āle*.

Past, *āō*, fem. *āe*, etc.

Past cond. *āndau*.

Conj. part. *āiā*, having come.

nāshṇo, go

R. Pres. ind. *nāshṇū*, -e, -ā, -ī, -au, -ā.

Imperat. *nāsh*, *nāshau*.

Past, *nāthau*.

Past cond. *nāshṇau*.

Conj. part. *nāshṇau*, having gone.

Agent, *nāshṇewāḷo*, goer.

ḍḍḥṇo, go

B. Imperat. *ḍḍ*, *ḍḍā*.

Pres. ind. *ḍḍ*, *ḍḍā*, *ḍḍā*, *ḍḍṭ*, *ḍḍā*, *ḍḍā*.

Imperf. *ḍḍ tau*, *ḍḍā tau*, etc.

Fut. *ḍḍḥlau*, *ḍḍḥlau*, *ḍḍḥlau*, *ḍḍḥle*, *ḍḍḥle*, *ḍḍḥle*.

Past, *ḍḍau*, *ḍḍe*, etc.

rauḥṇo, remain

R. Pres. ind. *rōḍ*, *rōe*, *rōḍ*, etc.

Imperat. *rau*, *rauau*.

Past cond. *rōḍlau*.

B. Fut. *rāḥlau*, *rōḥlau*, etc.

Pres. ind. *rāḥ*, *rōḥ*, etc.

Past, *rau*, fem. *raui*; plur. *raue*, etc.

bṣṣṇo, sit

R. Past, *bṣṣṭau*, the rest of the verb regular.

bṣṣṇo

B. Past, *bṣṣṭau*.

tsṣṣṇo, beat

* This verb is regular in both dialects. In the past, of course, the agreement is with the object.

khāṇo, eat

R. Pres. ind. *khāḥ*, etc.

Past, *khāu*.

B. Stat. part. *khāero*.

pṇṇo, drink

R. Pres. ind. *pṇ*.

Past, *pṇau*.

B. Past, *pṇau*; fem. *pe*; plur. *pṇ*.

Stat. part. *pṇero*.

dḥṇo, give

R. Pres. ind. *dḥ*.

Past, *dḥṇau*.

B. Fut. *dḥḥlau*.

Past, *dḥau*.

"Take" is *lēno* (regular) in Rāmpur and *gīnno* in Bāghī. The latter has: past, *gīnau*; stat. part. *gīnēro*.

kōrno, do

R. Past, *kīau*.

B. Past, *kōrau*.

"Bring" is *āṇno* (regular).

B. Fut. *āṇūlau*; past, *āṇau*; stat. part. *āṇero*.

"Take away" is *nēno* (regular) in Rāmpur and *nēno* in Bāghī.

nēno has: fut. *nēūlau*; past, *nēau*; stat. part. *nēero*.

In the Rāmpur dialect verbs whose roots end in a vowel make the pres. ind. in *-ā* instead of *-ū*, as *deū*, "I give." It will be noticed that in Rāmpur the pres. ind., fut., and pres. cond. are always the same. In Bāghī there is a separate future, but the pres. ind. and pres. cond. are identical. In negative sentences the past cond. is used for the pres. ind.

SENTENCES

1. R. *Tēro nāū kā ?*
B. *Tērau nāū kā eh ?* Thy name what is ?
2. R. *Ēu gōhri kētri ūmār ā ?*
B. *Īo gōhře ri kētrē ōmbār eh ?* This horse of how-much age is ?
3. R. *Īdrā Kāshmīra sikā (up to) kētro dūr ā ?*
B. *Īdrānda Kāshmīr kētro dūr eh ?* Hence Kashmir (up to) how-much far is ?
4. R. *Thāre bābbe gauhr kētti tshōtū ā ?*
B. *Tōmu re bābbā rē gauhrē kētre tshōtū eh ?* Your father of house (in) how-many sons are ?
5. R. *Mā āz barē dūrā hāṇḍe āo.*
B. *Ā āz bāře dūr-ānda āṇḍēu āo.* I to-day very far-from having-walked came.
6. R. *Mēre tsātsēau tshōtū ēui baihi sī biāh ūo.*
B. *Mēre kākā ro tshōtū ēhri baihi sāttrau baih ūo.*
My uncle-of son his sister with marriage became.
7. R. *Gauhr ke shūkle gōhri zīn ā.*
B. *Gauhrā dau shūkle gōhře ri dzīn.* House in white horse of saddle (is).
8. R. *Ēui pītthi mātē zīn kōshau (tighten).*
B. *Ēhri pītthi gāhri dzīn būnnhau.* His back upon saddle bind.
9. R. *Mē ēue tshōtū le (to) bārō mārāu.*
B. *Mōē ēhrau tshōtū bōri pītthau.* By-me his son (to) much was-beaten.
10. R. *Dōnkā mātē gāuī bākri tsaurā.*
B. *Ēh bōnā (jungle) dau bēhrā bākri tsārā.* (He) hill upon (jungle in) cows goats is grazing.
11. R. *Ēu būtā pād gōhře mātē bēthōndau (seated).*
B. *Ēh būttā thāl gōhře gāhrā būttō (sat).* That tree under horse upon seated (sat).
12. R. *Ēuo bāih bēhi kā bōro.*

B. *Ēhrai bāih āpni bauhni ānda bāro*. His brother (own) sister from (than) big, i.e. is bigger.

13. R. *Ēuo māl dāih rupayye*.

B. *Ēhrai mōl dāih rupauo*. Its price two-and-a-half rupees.

14. R. *Mēro bāb ēu hūtsle gauhre rauū*.

B. *Mērau bāb es matthe gauhrā dō rauū*. My father that small house in lives.

15. R. *Ēu le rupayye deau*.

B. *Ēh khē tū rupaue dēā*. Him to these rupees give.

16. R. *Ēu kā rupayye māngau*.

B. *Īs ānda rupaue mōnga ōruk* (hither). Him from rupees ask (hither).

17. R. *Ēu lē mārīau rēzā kau bānnhau*. Him to having-beaten ropes with bind.

B. *Īs ātshe pītā rōshie gūddh bānnhā*. Him to well beat ropes with bind.

18. R. *Kūē kā pāni gādlau*.

B. *Kūe ānda cīsh* (or *pāni*) *gārha*. Well from water bring-out.

19. R. *Mū kā āge tsālo*.

B. *Mū ānda agre tsālū*. Me from before go.

20. R. *Kauro tshōtu tōma pātsha āo*? Whose boy you behind came?

B. *Kauro tshōtu ā tū pātsha*? Whose boy comes thee behind?

21. R. *Jau kau kā mülle lēau*. This whom from in-price was-taken?

B. *Ēh tōē kōs ānda mōllē gīnau*. This by-thee whom from in-price was-taken?

22. R. *Gau kā ēkki āhīwāle kā lēau*.

B. *Gaua ri ēki dūkāndār ānda gīnau*. Village of one shopkeeper from was-taken.

Notes.—8. B. *Gāhri*, upon, cf. 11. B.; *gāhrā* agrees with its noun; it is a prepositional adj. like *wārgā* (similar to) in Panjabi. 9. *Bāṛṛ* and *bōri* (or *bōhri*) are different

words. 11. *Bēḥōṇḍau*, stative part. in the state of having sat, seated.

The stative part. of trans. verbs becomes a passive part.; thus *khāero* means in the state of having been eaten. In Bāghī there are two such participles, one ending in *-ōṇḍau* and one in *-ero* for intrans. and trans. verbs respectively.

Examples.—*Lōḥōṇḍau*, fallen; *khāero*, eaten; *pīero*, drunk (i.e. of the thing drunk).

The ending *-ero* is found in various forms, as *-ēroa* in Sūrkhūḷī, *-ēro* in Kūārī, *-ēru* in North and South Jubbal, *-īrā* in Māṇḍēālī, East Sukētī, and North Bilāspūrī; *-ūrā* in Hāṇḍūrī, Dāmī, South Bilāspūrī, and Gādī; *-ōrā* in Cāmēālī, Cūrāhī, and Paṅgwālī; *-ōro* in Bhādrāwāhī; *-ōr* in Pādārī.

VOCABULARY

The first word or words belong to the Rāmpur dialect, the others, separated by a colon, to the Bāghī dialect.

above; see "up", "upon".	clean, <i>hātsha</i> : <i>ātshan</i> .
all, <i>sōbbi</i> : <i>sōbbhi</i> .	cock, <i>kukhlā</i> : <i>kūkhrau</i> , <i>mārgā</i> ;
anyone, someone, <i>koi</i> : <i>kun</i> .	wild cock (Bāghī), <i>khclair</i> .
arrive, <i>paitsno</i> : <i>pūjño</i> .	cold, <i>shēlan</i> : <i>shēlain</i> .
ass, <i>gaddha</i> : <i>gaddho</i> .	come, <i>āno</i> : <i>āno</i> .
backwards, <i>patsha</i> : <i>pātsha</i> .	conquer; see "win".
back, <i>pītt</i> : <i>pītt</i> .	cow, <i>gāo</i> : <i>gāo</i> .
bad, <i>nēndrāo</i> : <i>riau</i> .	cowherd, <i>gūālo</i> : <i>gūālo</i> .
be, become, <i>ōno</i> : <i>ōno</i> , <i>hōno</i> .	daughter, <i>tshōti</i> : <i>tshōti</i> .
bear, <i>rikk</i> : <i>rikkh</i> .	day, <i>dūs</i> : <i>dūs</i> .
beat, <i>pītno</i> , <i>tsikno</i> : <i>pītno</i> , <i>tsikno</i> .	defeated, be, <i>hāno</i> : <i>hāno</i> .
beautiful, <i>bānkau</i> : <i>bāttḥau</i> .	die, <i>māno</i> : <i>māno</i> .
bed, <i>māndzā</i> : <i>māndzā</i> .	do, <i>kerno</i> : <i>kerno</i> .
behind, <i>patsha</i> : <i>pātsha</i> .	dog, <i>kukkār</i> : <i>kūkkār</i> .
below, adv., <i>āhndi</i> : <i>ūti</i> ; prep., <i>pād</i> : <i>thāl</i> .	downwards, <i>āhndi</i> : <i>ūti</i> .
big, <i>būda</i> : <i>bōrau</i> .	draw out, <i>gāḍno</i> : <i>gāḍno</i> .
bird, <i>tsārki</i> : <i>pānchi</i> .	drink, <i>pīno</i> : <i>pīno</i> ; cause to —, <i>pīāno</i> : <i>pīnēno</i> .
bitch, <i>kukleri</i> : <i>kūkri</i> .	ear, <i>kānn</i> : <i>kānn</i> .
body, <i>jēā</i> : <i>bādān</i> .	eat, <i>khāno</i> : <i>khāno</i> ; cause to —, <i>khīāno</i> : <i>khīāno</i> .
book, <i>kātāb</i> : <i>kātāb</i> .	egg, <i>pinni</i> : <i>pinni</i> .
boy, <i>tshōtu</i> : <i>tshōtu</i> ; see "son".	eight, <i>āth</i> : <i>āth</i> ; eighth, <i>āthno</i> : <i>āthān</i> .
bread, <i>rōtti</i> : <i>rōtti</i> .	eighteen, <i>thāro</i> : <i>thāro</i> .
bring, <i>āno</i> : <i>āno</i> .	eighty, <i>tsār biyyeh</i> .
brother, <i>dād</i> , <i>bailṭu</i> : <i>bārḥ</i> .	eject, <i>gāḍno</i> : <i>gāḍno</i> .
buffalo, <i>mhañ</i> : <i>mañsh</i> .	elephant, <i>hātthi</i> : <i>hāthi</i> .
bull, <i>bōlād</i> : <i>bōlād</i> .	eleven, <i>glāra</i> : <i>gaira</i> .
buttermilk, <i>tshāh</i> : <i>chāsh</i> .	eye, <i>ākhi</i> : <i>ākhi</i> .
call, <i>bīḍno</i> : <i>būḍno</i> .	face, <i>mū</i> : <i>mū</i> .
camel, <i>ūṭ</i> : <i>ūṭ</i> .	fall, <i>lōtno</i> : <i>lōtno</i> .
cat, <i>brailā</i> , fem. <i>braili</i> : <i>bārailau</i> , fem. <i>bāraili</i> .	far, <i>dār</i> : <i>dār</i> .

- father, *bāb* : *bāb*.
 field, *ḍākro* : *khēc*.
 fifteen, *pōndra* : *pāndra*.
 fight, *lōrno* : *pīṭno*.
 fish, *mātshi* : *mātshli*.
 five, *pāndz* : *pāndz*; fifth,
 pāndzūo : *pāndzūau*.
 flow, *bauhno* : *bauhno*.
 foot, *bāṅna*, *rāḍḍā* : *lāt*.
 forty, *dī biyyeh*.
 forward, *āge* : *āgre*, *āge*.
 four, *tsār* : *tsār*; fourth,
 tsōutho : *tsōuthau*.
 fourteen, *tsōuda* : *tsōuda*.
 from, *kā* : *ānda*.
 front, *āge* : *āgre*, *āge*.
 fruit, *phāl* : *phāl*.
 ghi, *giuh* : *giuh*.
 girl, *tshōṭi* : *tshōṭi*.
 give, *dēno* : *dēno*.
 go, *nāsūno* : *ḍūno*.
 goat, *bākr-o*, fem. -i : *bākr-o-i*.
 good, *hātsha* : *ātshau*, *shōblau*.
 graze, intrans., *tsōrno* : *tsārno*; trans.,
 tsārno : *tsārno*.
 hair, *shṛāl* : *shṛāl*.
 hand, *hāth* : *hātth*.
 he, *sē* : *sē*.
 head, *mānd* : *mānd*.
 hear, *shūṇno* : *shūṇno*; see
 "relate".
 hen, *kulchli* : *kūkhri*, *mūrgi*;
 wild — (Baghi), *dūhī*.
 hence, *idrā* : *idro*.
 here, *ide* : *ie*, *ide*; up to —,
 idrā sā : *ide tāi*.
 high, *ūtstau* : *ūtsthau*.
 hill, *ḍaṅk* : *ḍāghār*.
 horse, *gōhro* : *gōhro*.
 hot, *naitau* : *nētau*.
 house, *gauhr* : *gauhr*.
 hundred, *shau* : *shau*.
 husband, *rāṇḍko* : *rāṇḍau*.
 I, *mū* : *ā*.
 ignorant, *bēsi* : *kāṇḍṇḍ*.
 in, *kē* : *dō*.
 inside, *bite* : *bitre*.
 iron, *loah* : *loah*.
 jackal, *shāl* : *shailṭo*.
 jungle, *dzāṅgaḷ* : *baup*.
 kind, of this —, *ēno* : *ēno*;
 of that —, *tēno* : *tēno*; of
 what —, *kēno* : *kēno*; of
 which — (rel.), *dzēno* : *dzēno*.
 kite, *shārairi* : *mārairi*.
 know, *dzāṇno* : *dzāṇno*.
 lazy, *ḍihnau* : *ḍihnau*.
 learn, *shikno* : *shikno*.
 leopard, *bārāhg* : *bārāhg*.
 lie, *sutṭno* : *sūṭno*.
 little, *hātslo*, *chōṭo*, *kāmti* :
 māṭṭhau, *kāmti*.
 load, *bāhra* : *bāhrau*.
 look, *shāno* : *dēkhno*.
 maize, *tshālli* : *kūkhri*.
 make, *cāṇno* : *cāṇno*.
 man, *maṅsh* : *māṅsh*.
 mare, *gōhri* : *gōhri*.
 married, be, *bīāh* *ōno* : *baih*
 ōṇō.
 meat, *mās* : *mās*.
 meet, *mēno* : *mēno*.
 milk, *dūdh* : *dūddh*.
 moon, *dzōth* : *dzōt*.
 mother, *i* : *i*.
 mountain, *ḍaṅk* : *ḍāghār*.
 much, *dzādan* : *dzādan*, *bōri*;
 so —, *ētī*, *tētī* : *ētro*, *tētro*;

- swift, *sātāz* : *sātāz*.
 take, *lēno* : *gīnno*; take away,
 nīno : *nēno*.
 ten, *dāsh* : *dās*.
 than, *kā* : *ānda*.
 then, *tēbhi* : *tēbhi*.
 there, *tīde* : *tīe*, *tīde*.
 they, *sē* : *sē*.
 thief, *tsōr* : *tsōr*.
 thirteen, *tēra* : *tēra*.
 this, *jo* : *ēh*.
 thou, *tā* : *tā*.
 three, *caun* : *caun*; third,
 cījjo : *cījjo*.
 thy, *tēro* : *tēro*.
 tie, *bānnhno* : *bānnhno*.
 tighten, *kōshno* : *kōshno*.
 to, *lē* : *khē*.
 to-day, *ādz* : *āz*.
 to-morrow, *kālle* : *jīa*; day
 after —, *pōrsho* : *pōrshī*;
 on fourth day, *tsōuthe* :
 tsōuthe.
 tongue, *dzibbh* : *dzibbh*.
 tooth, *dānt* : *dānd*.
 town, *bāzār* : *bādzār*.
 tree, *būf* : *būf*.
 twelve, *bāra* : *bāra*.
 twenty, *bīh* : *bīsh*.
 two, *dūi* : *dō*; two and a half,
 dāth : *dāth*; second, *dūjjau* :
 dūjjau. (The *u* in *dūi* is
 long and the *i* short.)
 ugly, *nikāmmau* : *riau*.
 uncle, *tsātso* : *kāk*.
 under, *pād* : *thāl*.
 up, upwards, *ūhndī* : *ūfī*.
 upon, *māte* : *gāhrā* (latter is
 an adjective).
 very, *bāro* : *bōri*, *bōhri*.
 village, *grād* : *gaū*.
 walk, *hāndno* : *āndno*.
 was, *tau* : *tau*.
 water, *pāni* : *cīsh*, *pāni*.
 way, *painḍau* : *bāf*.
 we, *āmmē* : *āmmē*.
 well, adv., *ātsho* : *ātsho*.
 well, n., *kāo* : *kāo*.
 what, *kā* : *kā*; whatever, *dzō*
 kātsh.
 wheat, *gīūh* : *gīūh*.
 when (inter.), *kēbhī* : *kēbhī*;
 (rel.), *dzēbhī* : *dzēbhī*.
 where (inter.), *kīde* : *kīe*, *kīde*;
 (rel.), *dzīde* : *dzīde*.
 white, *shūklo* : *shūklo*.
 who (inter.), *kun* : *kun*; (rel.),
 dzō : *dzō*.
 why, *kīe* : *kai*.
 wife, *rāṇḍki*, *rāṇḍi* : *tshēōri*,
 zānāna.
 win, *dzitno* : *dzitno*.
 wind, *bāgār* : *bāgār*.
 wise, *sātāz* : *ākldār*.
 with, along with, *sīh* : *sātte*;
 (instr.), *kau* : *gidh*.
 woman, *rāṇḍki*, *rāṇḍi* : *tshēōri*.
 write, *līkkhno* : *līkkhno*.
 yes, *ō* : (answering question), *ō*;
 (answering call), *ei*.
 yesterday, *hīdz* : *īzz*; day
 before —, *phrēz* : *phōrāz*;
 day before that, *tsōuthe* :
 nōrāz.
 you, *tāmē* : *tōmmē*.
 your, *thāro* : *taūro*.

KOCI:—SURKHULI DIALECT

NOUNS

Masculine.

SINGULAR

Nom.	<i>gōh-o</i> , horse.
Gen.	- <i>ē ro</i> .
Dat., Acc.	- <i>ē le</i> .
Abl.	- <i>ē kũ</i> .
Agent	- <i>e</i> .
Nom.	<i>gauh-r</i> , house.
Gen.	- <i>rā ro</i> .
Agent	- <i>re</i> .

PLURAL

- <i>e</i> .
- <i>e ro</i> .
- <i>e le</i> .
- <i>e kũ</i> .
- <i>ēūe</i> .
- <i>r</i> .
- <i>rā ro</i> .
- <i>rūe</i> .

Feminine.

Nom.	<i>tsheor-i</i> , girl.
Gen.	- <i>i ro</i> .
Dat., Act.	- <i>i le</i> .
Abl.	- <i>i kũ</i> .
Agent	- <i>iē</i> .
Nom.	<i>bauh-n</i> , sister.
Gen.	- <i>nī ro</i> .
Agent	- <i>nīē</i> .

- <i>i</i> .
- <i>i ro</i> .
- <i>i le</i> .
- <i>i kũ</i> .
- <i>iē</i> .
- <i>nī</i> .
- <i>nī ro</i> .
- <i>nīē</i> .

All genitives are themselves adjectives and are declined as such.

PRONOUNS

Nom.	<i>aĩ</i> , I.
Gen.	<i>mēro</i> .
Dat., Acc.	<i>mulē</i> .
Abl.	<i>mu kũ</i> .
Agent	<i>mūie</i> .
Nom.	<i>tā</i> , thou.
Gen.	<i>tēro</i> .
Dat., Acc.	<i>tāĩ le</i> .
Agent	<i>tāē</i> .
Nom.	<i>īo</i> , this.
Gen.	<i>ēs ro</i> , <i>ēh ro</i> .
Dat., Acc.	<i>is le</i> .
Abl.	<i>is kũ</i> .
Agent	<i>īnīe</i> .

<i>āmme</i> , we.
<i>āmāro</i> .
<i>āmlē</i> .
<i>ām kũ</i> .
<i>āmīe</i> .
<i>tāme</i> , you.
<i>tāmāro</i> .
<i>tām le</i> .
<i>tāmīe</i> .
<i>īe</i> .
<i>īū ro</i> .
<i>īū le</i> .
<i>īū kũ</i> .
<i>īūe</i> .

The fem. sing. is nom. *īe*; gen. *īā ro*, etc.; agent *īāe*.

Nom.	<i>san</i> , that, he.	<i>īīe</i> .
Gen.	<i>īisro</i> , <i>tēhro</i> .	<i>īīā ro</i> .
Agent	<i>īīnīe</i> .	<i>īīnīe</i> .

Fem. sing. nom. *san*; gen. *tīā ro*; agent *tīāe*.

kuṇ, who? has, gen. *kāh ro*, ag. *kuṇīe*.

kā, is what?

who, as a relative, is *juṇ* or *dzun*.

ADJECTIVE PRONOUNS

īno, of this kind; *tīno*, of that kind; *kīno*, of what kind (inter.); *jīno*, of what kind (rel.).

ētī, so much or many; *tētī*, so much or many (correl.); *kētī*, how much or many; *jētī*, as much or many (rel.).

dōkh zeī is used for "a little" as *dōkh zeī pīthun*, a little flour.

ADJECTIVES

Adjectives ending in a consonant are not declined unless when used as nouns, in which case they take the declension of nouns. Those ending in *o*, *u*, or *ā* have -*e* in masc. obl. sing. and masc. plur., and -*ī* all through the fem.

Comparison is made by means of the prep. *ku*.

ēs ku atsho, better from this, better than this.

bāddēu ku atsho, better from all, better than all, best.

NUMERALS

- | | |
|--|---|
| 1. <i>ēk</i> . | 12. <i>bāra</i> (first <i>a</i> long). |
| 2. <i>dūi</i> (<i>ū</i> long). | 13. <i>ṭira</i> (<i>i</i> long). |
| 3. <i>cīn</i> . | 14. <i>tsāudā</i> . |
| 4. <i>tsār</i> . | 15. <i>pāndra</i> . |
| 5. <i>pānz</i> . | 16. <i>sōula</i> . |
| 6. <i>tshau</i> . | 17. <i>sāttira</i> . |
| 7. <i>sātt</i> . | 18. <i>ṭhāra</i> . |
| 8. <i>āttḥ</i> . | 19. <i>ūṇīs</i> (accent on first syllable). |
| 9. <i>nav</i> . | 20. <i>bis</i> . |
| 10. <i>dās</i> . | |
| 11. <i>gāra</i> (first <i>a</i> long). | |
| 1½ <i>dēurḥ</i> . | 2½ <i>dāhi</i> . |

ADVERBS

Time

<i>ēbbī</i> , now.	<i>hīdz</i> , yesterday.
<i>tēbbī</i> , then.	<i>phārīdz</i> , day before
<i>kēbbī</i> , when ?	yesterday.
<i>jēbbī</i> , when (rel.).	<i>nītrēz</i> , on fourth day back.
<i>āj</i> , to-day.	<i>kēbbī</i> , sometimes.
<i>kālle</i> , to-morrow.	<i>kēbrī kēbrī</i> , sometimes, some-
<i>pōrshī</i> , day after to-	time or other.
morrow.	<i>kēbbī na</i> , never.
<i>tsouthe</i> , on fourth day.	

Place

<i>ēthī</i> , <i>īde</i> , here.	<i>tōle</i> , downwards.
<i>tīe</i> , there.	<i>nērī</i> , near.
<i>kīe</i> , where ?	<i>dūr</i> , far.
<i>dzīe</i> , where (rel.).	<i>āgu</i> , <i>āgārī</i> , in front.
<i>ōrū</i> , hither.	<i>pīshe</i> , <i>pīshu</i> , behind.
<i>īdrū zāū</i> , up to here.	<i>bītre</i> , inside.
<i>īdro</i> , from here.	<i>bāire</i> , outside.
<i>māthe</i> , <i>māte</i> , upwards.	<i>pār</i> , on that side.
<i>wār</i> , on this side.	

Others

<i>kālle</i> , why.	<i>atshe kōrle</i> , well.
<i>phētī</i> , quickly.	

Most adjectives may be used as adverbs. They follow the rules of agreement given for adjectives above.

PREPOSITIONS

<i>ke</i> , in.	<i>āgārī</i> , <i>ku āgārī</i> , <i>āgu</i> , before,
<i>ro</i> , of.	in front of.
<i>le</i> , to.	<i>ārle</i> , with (along with).
<i>ku</i> , <i>kū</i> , from.	<i>kāne</i> , with (instru.).
<i>māthe</i> , <i>māte</i> , <i>dēi</i> , <i>dī</i> upon.	<i>kāi</i> , beside ; <i>mu kāi</i> , beside
<i>pār</i> , under.	me.
<i>zāū</i> , up to.	<i>pār</i> , beyond.
<i>pīshe</i> , <i>pīshu</i> , behind, after.	<i>wār</i> , on this side of.

VERBS

Verb Substantive

Pres. tense <i>ā</i> .	<i>ī</i> .
<i>ī</i> .	<i>ī</i> .
<i>ā, sā, āsā</i> .	<i>ī, sī</i> .

Neg. sing. masc. *nāsto*. fem. *nāsti*; plur. masc. *nāste*,
fem. *nāstī*.

Past masc. <i>thau</i> , fem. <i>thī</i> .	<i>thē</i> , fem. <i>thī</i> .
<i>thau</i> , fem. <i>thī</i> .	<i>thē</i> , fem. <i>thī</i> .
<i>thau</i> , fem. <i>thī</i> .	<i>thē</i> , fem. <i>thī</i> .

pīṭho, beat

Imperat. <i>pīṭ</i>	<i>pīṭau</i> .
Pres. ind. <i>pīṭā ā</i> .	<i>pīṭī ī</i> .
<i>pīṭā ī</i> .	<i>pīṭā ī</i> .
<i>pīṭā sā, pīṭā</i> .	<i>pīṭā sī, pīṭā ī</i> .

This does not change for gender.

Imperf. <i>pīṭā thau</i> , fem. <i>thī</i> .	<i>pīṭā thē</i> , fem. <i>thī</i> .
<i>pīṭā thau</i> , fem. <i>thī</i> .	<i>pīṭā thē</i> , fem. <i>thī</i> .
<i>pīṭā thau</i> , fem. <i>thī</i> .	<i>pīṭā thē</i> , fem. <i>thī</i> .

Fut. and pres. conj. are the same as the pres. ind.

Past, *pīto*, *pīṭau*; fem. *pīṭī*; plur. *pīṭe*; fem. *pīṭī*
(all agreeing with object).

Perf. sing. masc. *pīto ā*, *pīto ā*; fem. *pīṭī ā*; plur.
masc. *pīṭe ī*; fem. *pīṭī ī*.

Plup. *pīto thau*; fem. *pīṭī thī*; plur. *pīṭe the*; *fem.
pīṭī thī.

Past cond.—

<i>pīṭdo</i> , <i>pīṭdau</i> , fem. <i>pīṭdi</i> .	<i>pīṭde</i> , fem. <i>pīṭdi</i> .
<i>pīṭdo</i> , <i>pīṭdau</i> , fem. <i>pīṭdi</i> .	<i>pīṭde</i> , fem. <i>pīṭdi</i> .
<i>pīṭdo</i> , <i>pīṭdau</i> , fem. <i>pīṭdi</i> .	<i>pīṭde</i> , fem. <i>pīṭdi</i> .

Conj. part. *pīṭṭau*, having beaten.

Stat. part. *pīṭṇdau*, in the state of having been beaten,
or simply beaten.

In the same way are conjugated *lōṭṇo*, fall ; *āshṇo*, come ; *dēṭṭno*, go, except that this last, like all verbs whose root ends in a vowel, inserts *n* before *-dau* in the past cond., *dēṭṭndau*.

būshṇo, sit

Past, *būṭṭho*, *būṭṭhau*.

Stat. part. *būshōndo*, in the state of being seated, or simply sitting.

khāṇo, eat

Pres. ind. *khāā ū*, *khā ī*, *khāā sā*, *khāī ī*, *khā ī*, *khāā ī*.

Past, *khāau*.

Stat. part. *khāīērōā* ; so also *lāṇo*, take.

pīṇo, drink

Past, *pīo*.

Stat. part. *pīērōā*.

dēṇo, give

Pres. ind. *dēā ū*.

Perf. *dēo ā* ; plur. *dēe ī*.

Stat. part. *dēīērōā*.

kōrno, do

Past, *kīo*.

āṇṇo, bring

Perf. *āṇo ā*.

Stat. part. *āṇīērōā*.

nīṇo, take away

Perf. *nīo ā*.

Stat. part. *nīērōā*.

In negative sentences the past cond. is used for the pres. ind.

SENTENCES

1. *Tēro nau kā sā?* Thy name what is?
2. *Ēs gohre ri kēti bōrshe i?* This horse of how-many years are?
3. *Īdro Kāshmīrā dzāū (zāū) kēti (kētti) dūr ā.* Hence Kashmir up-to how-much far is.
4. *Tēre bōbbā re gōhra ke kētti tshōru i.* Thy father of house in how-many sons are?
5. *Āz āū bāre dūrā ku āṇṭāu āsho ā.* To-day I very far from having-walked came.
6. *Mēre kākka ro tshōru ēsri bauhni ārle bāh āau.* My uncle's boy his (this-of) sister with married is.
7. *Gōhra ke shūkle gōhre ri katthi ā.* House in white horse of saddle is.
8. *Tēhri pitthi mātē katthi bānnho.* His back upon saddle tie.
9. *Māē ehre tshōru atsho pīṭau.* By-me his (this-of) boy well was-beaten.
10. *Īo dāṇḍe dī (dei) bēhr bakkāṛ tsārā oā.* He hill upon sheep goats grazing is.
11. *Īo īs bīkhā pāṇ gōhre mātē būshōndo.* He this tree under horse upon seated is.
12. *Ēsro bāhi āpnā bauhni ku bōro ā.* His brother own sister than (from) big is.
13. *Ēhro mōl dāih rūpāe.* This-of price two-and-a-half rupees.
14. *Mēro bābb lōḍe gōhrā ī raukā.* My father little house in remains (lives).
15. *Ēs lē īu rūpāe dēau.* Him to this rupee give.
16. *Īu rūpāe ēs ku ōrū māṅgau.* This rupee him from hither ask.
17. *Ēs atsho pīṭēau lōhli kānne bānnhau.* Him well having-beaten ropes with bind.
18. *Kūe ku pāni gāṇau.* Well from water draw.

19. *Mā ku āgāri hāṇḍ.* Me from before walk.

20. *Kāhro tshōrū tāṭ pitshu āshḍau lāgōndau.* Whose boy thee behind coming attached (is in the act of coming).

21. *Īo tāē kās ku lāau.* This by-thee whom from was taken.

22. *Gāṭṭā re baṇṭē ku.* Village of shopkeeper from.

Notes.—6. *Ūau* (*ū* very long) is the Hindi *huā*. 10. The *o* in *oā* seems to be merely euphonic to avoid the coming together of the two vowels *ā*. 11. *Būshōndau*, stat. part., in the state of having sat, i.e. seated. 19. *Hāṇḍ*, walk, appears above in 5 as *āṇḍ*. 20. *Āshḍau lāgōndau* corresponds to the Pānjabī *aundā e lāga* is in the act of coming.

VOCABULARY

- above, *māthe*; see "up", day, *dās*.
 "upon".
 all, *bādde*.
 ass, *gāddhau*.
 backwards, *pitshe*, *pitshu*.
 back, n., *pīth*.
 bad, *nikāmmau*.
 be, become, *ōno*.
 bear, n., *rikh*.
 beat, *pīño*.
 beautiful, *atshau*.
 bed, *mānzā*.
 behind, *pitshe*, *pitshu*.
 below, *tōle*.
 big, *bāro*, *bōro*.
 bird, *tsūru*.
 bitch, *tshāutū*.
 body, *dzēu*.
 book, *kātāb*.
 boy, *tshōru*.
 bread, *rōtī*.
 bring, *āno*.
 brother, *bāhī*.
 buffalo, *maṭsh*.
 bull, *bōlād*.
 buttermilk, *shāsh*.
 call, *ōtāno*.
 cat, *birālṭau*.
 cock, *kukhrō*.
 cold, *shēlau*.
 come, *āshno*.
 conquer, *dzūno*.
 cow, *gāu*.
 cowherd, *gūālān*.
 daughter, *tshōtūr*.
 day, *dās*.
 defeated, be, *hāno*.
 die, *mōno*.
 do, *kōno*.
 dog, *kukhūr*.
 downwards, *tōle*.
 draw out, *gārno*.
 drink, *pīno*.
 ear, *kōnthā*.
 eat, *khāno*.
 egg, *ānḍa*.
 eight, *āṭh*.
 eighteen, *phāra*.
 elephant, *ātthī*.
 eleven, *giāra* (first *ā* very long).
 eye, *ākkihī*.
 face, *mū*.
 fall, *lōno*.
 far, *dūr*.
 father, *bāb*.
 field, *qūkhrau*.
 fifteen, *pāndra*.
 fight, *pīno*.
 fish, *mācchī*.
 five, *pānz*.
 foot, *tānge*.
 forward, *āgu*, *āgāri*.
 four, *tsār*.
 fourteen, *tsāuda*.
 from, *ku*, *kū*.
 front, in front of, *āgāri*, *āgu*.
 fruit, *phōl*.
 ghi, *gīh*.
 girl, *tshōtūr*.
 give, *dēno*.

goat, <i>bākrau</i> ; female, <i>bākkār</i> .	married, be, <i>bāh ōno</i> .
good, <i>atsho</i> .	meat, <i>mās</i> .
graze, <i>tsārno</i> .	meet, <i>bhēño</i> .
hair, <i>rēsh</i> .	milk, <i>dādḥ</i> .
hand, <i>āth</i> .	moon, <i>dzōth</i> .
he, that, <i>sau</i> .	mother, <i>āi</i> .
head, <i>mānd</i> .	mountain, <i>dāndā</i> .
hear, <i>shunno</i> .	much, so, <i>ētī, ēttī</i> ; so much
hen, <i>kukhṛī</i> .	(correl.), <i>tētī, tēttī</i> ; how
hence, <i>īdro</i> .	much ? <i>kētī, kēttī</i> ; as much
here, <i>ēthī, īde</i> .	(rel.), <i>dzētī, dzēttī</i> ; adv.,
hill, <i>dāndā</i> .	<i>bōrī, bōro</i> .
horse, <i>gōhro, gōhrau</i> .	my, <i>mēro</i> .
hot, <i>niātau</i> .	near, <i>nērī</i> .
house, <i>gauhr, gōhr</i> .	never, <i>kēbbī na</i> .
husband, <i>bōūtau</i> .	night, <i>rāc</i> .
I, <i>āā</i> .	nine, <i>nau</i> .
ignorant, <i>nīkāmmanau</i> .	nineteen, <i>ūnīs</i> (accent on first
in, <i>ke</i> .	syllable).
inside, <i>bītre</i> .	no, <i>na</i> .
iron, <i>lōah</i> .	nose, <i>nāk</i> .
jackal, <i>shailṭo</i> .	not, <i>na</i> .
jungle, <i>dzāngāl</i> .	now, <i>ēbbī</i> .
kind, of this, <i>īno</i> ; of that —,	of, <i>ro</i> .
<i>tīno</i> ; of what —, <i>kīno</i> ; of	oil, <i>tēl</i> .
which —, <i>jīno</i> (rel.).	on, see "upon".
kite, <i>gōrād</i> .	one, <i>ēk</i> .
lazy, <i>khārāb</i> .	our, <i>āmāro</i> .
learn, <i>shīkhno</i> .	outside, <i>bāire</i> .
leopard, <i>bārāhg</i> .	pen, <i>kālām</i> .
lie, <i>sūtno</i> .	pig, <i>suṅgūr</i> .
little, <i>lōḷdo</i> ; a little, <i>dōkh zēi</i> ;	place, <i>tsārno</i> .
adv. <i>ōkrī</i> .	plain, n., <i>sōllo</i> .
load, <i>bāgār</i> .	plough, <i>aul bāno</i> .
look, <i>dēkhno</i> .	puppy, <i>kūcā</i> .
maize, <i>bēlrī</i> .	quickly, <i>phēti</i> .
make, <i>chāyṇo</i> .	rain, <i>pāñī</i> .
man, <i>ādmī</i> .	read, <i>pōrhno</i> .
mare, <i>gōhṛī</i> .	recognize, <i>rūāṇno</i> .

- remain, *rauho*.
 return, *oru. ashho*.
 river, *rau*.
 rope, *lohli*.
 saddle, *katthi*.
 say, *bōho*.
 see, *dēkho*.
 seed, *bij*.
 seven, *sāt*.
 seventeen, *sāttra*.
 sharp, *pōinau*.
 she, *san*.
 sheep, *bēri*.
 shepherd, *bōkrāḍū*.
 side, on this — of, *wār*; on
 that — of, *pār*.
 sister (older than person re-
 ferred to), *dāi*; younger
 than do., *bauho*.
 sit, *būho*.
 six, *tshan*.
 sixteen, *sōla*.
 sleep, *sāho*.
 son, *tshōru*.
 sow, *baupo*.
 speak, *bōho*.
 star, *tāra*.
 stomach, *pēt*.
 storm, *bāgūr*.
 stream, *gāhy*.
 sun, *sūrāz*; sunshine, *rūr*.
 sweet, *mīthau*.
 swift, *atsho*.
 take, *lāho*; take away, *nīho*.
 ten, *dās*.
 than, *ku*.
 that, *san*.
 then, *tēbbi*.
 there, *tie*.
 they, these, *tie*.
 thief, *tsōr*.
 thirteen, *tīra* (very long *i*).
 this, *io*.
 thou, *tū*.
 three, *cīn*.
 thy, *tēro*.
 tie, v., *banho*.
 to, *le*.
 to-day, *āj*.
 to-morrow, *kālle*; day after —,
 pōrshi; on fourth day,
 tsōuthe.
 tongue, *dziḥ*.
 tooth, *dānd*.
 town, *bāzār*.
 tree, *bikk*.
 twelve, *bāra* (first *ā* very long).
 twenty, *bīs*.
 two, *dūi* (long *ū*); two and a
 half, *ḍāhi*.
 ugly, *nikāmmo*.
 uncle, *kākk*.
 under, *tōle*.
 up, upwards, *māte, māthe*.
 upon, *māte, māthe, dei, dī*.
 very, *bāro, bōro, bōri*.
 village, *gāḍ*.
 walk, *āṇḍho, hāṇḍho*.
 was, *thau*, fem. *thī*.
 water, *pāni*.
 way, *bāt*.
 we, *amme*.
 well, adv., *atsho*.
 well, n., *kāo*.
 what, *kā*.
 wheat, *gūh*.
 when? *kēbbi*, (rel.) *jēbbi*.
 where? *kīe*, (rel.) *dzie*.

white, *shūklo*.

who? *kun*.

why? *källe*.

wife, *tsheorī*.

win, *dzitno*.

wind, *bāgūr*.

wise, *ōkliwālo*.

with (instr.), *kānno*; (along
with), *arle*.

woman, *tsheorī*.

write, *likhno*.

yesterday, *hīdz*; day before —,

phārīdz; on fourth day

back, *nītrīz*.

you, *tūme*.

your, *tāmāro*.

KOCI:—KUARI DIALECT

NOUNS

Masculine.

SINGULAR		PLURAL
Nom., Acc.	<i>gõh-ro</i> , horse.	- <i>re</i> .
Gen.	- <i>re ro</i> .	- <i>reũ ro</i> .
Dat.	- <i>re lě</i> .	- <i>reũ le</i> .
Abl.	- <i>re ku</i> .	- <i>reũ ku</i> .
Agent	- <i>reĩ</i> .	- <i>reũẽ</i> .
Nom., Acc.	<i>bẽf-ã</i> , son.	- <i>ã</i> .
Gen.	- <i>ã ro</i> .	- <i>ãũ ro</i> .
Dat.	- <i>ã kě lě</i> .	- <i>ãũ kě lě</i> .
Agent	- <i>ãẽ</i> .	- <i>ãũẽ, ãũẽ</i> .
Nom., Acc.	<i>rikh</i> , bear.	<i>rikh</i> .
Gen.	- <i>rikh-e ro</i> .	<i>rikh-u ro</i> .
Dat.	- <i>e lě</i> .	- <i>u lě</i> .
Abl.	- <i>e ku</i> .	- <i>u ku</i> .
Agent	- <i>eĩ</i> .	- <i>õ</i> .

Feminine.

Nom., Acc.	<i>bẽf-ĩ</i> , daughter.	- <i>ĩ</i> .
Gen.	- <i>ĩ ro</i> .	- <i>iũ ro</i> .
Dat.	- <i>ĩ kě lě</i> .	- <i>iũ kě</i> .
Abl.	- <i>ĩ ku</i> .	- <i>iũ ku</i> .
Agent	- <i>ĩẽ</i> .	- <i>iũẽ</i> .
Nom., Acc.	<i>bauĩh-n</i> , little sister.	- <i>nĩ</i> .
Gen.	- <i>nĩ ro</i> .	- <i>nĩũ ro</i> .
Dat.	- <i>nĩ kě lě</i> .	- <i>nĩũ kě</i> .
Abl.	- <i>nĩ ku</i> .	- <i>nĩũ ku</i> .
Agent	- <i>nĩẽ</i> .	- <i>nĩũẽ</i> .

PRONOUNS

First.

Nom.	<i>ãũ</i> .	<i>ãmmẽ</i> .
Gen.	<i>mairo</i> .	<i>mãhro</i> .
Dat.	<i>mũ kě lě</i> .	<i>ãmmũ kě lě</i> .
Abl.	<i>mũ koi</i> .	<i>ãmmũ koi</i> .
Agent	<i>muĩ</i> .	<i>ãmmẽ</i> .

Second.

Nom.	<i>tā.</i>	<i>tummě.</i>
Gen.	<i>tērō.</i>	<i>tūmāro.</i>
Dat., Acc.	<i>tāū ke.</i>	<i>tum kě lě.</i>
Abl.	<i>tāū koi.</i>	<i>tum koi.</i>
Agent	<i>tāi.</i>	<i>tumme.</i>

Third.

Nom.	<i>nan, he, she, it, that.</i>	<i>ně.</i>
Gen.	<i>nyās ro, fem. nyā ro.</i>	<i>nū ro.</i>
Agent	<i>nānī, fem. nyāi.</i>	<i>nūa.</i>
Nom., Acc.	<i>jo, this.</i>	<i>jě.</i>
Gen.	<i>ēh ro, ēs ro.</i>	<i>īī ro.</i>
Dat., Acc.	<i>ēh kě, ēs ke.</i>	<i>īī kě lě.</i>
Agent	<i>īnī.</i>	<i>īīe.</i>
Nom.	<i>kān, who.</i>	
Gen.	<i>kāh ro.</i>	
Agent	<i>kānī</i>	

jo is who, relative, and *kā*, is what? *kēcch*, something, anything.

ADJECTIVE PRONOUNS

īņo, of this kind; *taņo*, of that kind; *kaņo*, of what kind? *dzaņo*, of which kind (rel.).

ētī, so much or many; *tētī*, so much or many (correl.); *kētī*, how much or many? *dzētī*, as much or many (rel.).

ADJECTIVES

Adjectives in *-o*, *-ā*, *-au* are declined as follows: masc. sing. obl., *-e*; masc. plur., *-e*; fem. sing. and plur. *-i*. Others are not declined except when used as nouns. Adjectives used as nouns are declined as nouns.

Comparison is expressed by means of the preposition *koi*, from.

jō cītho ēdze cīthe koi khūb ai, this paper is good from this paper, this paper is better than this paper (*ēdzo*, this, a word used in Jubbal State).

sōk koi khūb, all from good, better than all, best.

Ability is expressed by means of the verb *bōno*, *bauno*, be able, with the root of the required verb. To the root is added the syllable *-i*. Thus: I am not able to read, *āu pōrī na baudo*; these (men) can read, *jō pōrī bōle*.

In negative sentences the past cond. is used for pres. ind.

NUMERALS

- | | |
|---|---|
| 1. <i>ēk.</i> | 12. <i>bāra.</i> |
| 2. <i>dūi.</i> | 13. <i>tēra.</i> |
| 3. <i>tīn.</i> | 14. <i>tsōūda.</i> |
| 4. <i>tsār.</i> | 15. <i>pōndra.</i> |
| 5. <i>pānc.</i> | 16. <i>sōla.</i> |
| 6. <i>tshau.</i> | 17. <i>sāttra.</i> |
| 7. <i>sāt.</i> | 18. <i>āṭṭhara</i> (accent on
first syllable). |
| 8. <i>āṭh.</i> | 19. <i>unīsh.</i> |
| 9. <i>nau.</i> | 20. <i>bīsh.</i> |
| 10. <i>daush.</i> | |
| 11. <i>īgara</i> (accent on first
syllable). | |

ORDINALS.

- | | |
|----------------------|--|
| 1st. <i>paihlau.</i> | 5th. <i>pāntsūau.</i> |
| 2nd. <i>dūdzu.</i> | 6th. <i>tshāūau.</i> |
| 3rd. <i>cījau.</i> | 7th. <i>sātūau</i> , etc.,
adding <i>-ūau</i> . |
| 4th. <i>tsārūau.</i> | |

For two and a half, *cījau*, apparently contracted from *cījādha*, is used.

ADVERBS

Time

- | | |
|-------------------------------------|--|
| <i>ībbī, ētrā</i> , now. | <i>bīau</i> , yesterday. |
| <i>tautrā</i> , then. | <i>phōrēdz</i> , day before yester-
day. |
| <i>kautrā</i> , when? | <i>kāddī</i> , sometimes. |
| <i>jautrā</i> , when (rel.). | <i>kāddī na</i> , never. |
| <i>ētrā</i> , to-day. | <i>kōtrā kōtrā</i> , some time or
other, sometimes. |
| <i>dōutī</i> , to-morrow. | |
| <i>pōshī</i> , day after to-morrow. | |
| <i>nittōshī</i> , fourth day. | |

Place

<i>ītā'</i> , <i>ēttike</i> , here (<i>ītā</i> has accent on second).	<i>ūndī</i> , downwards.
<i>tarukē</i> , there.	<i>nēṛī</i> , near.
<i>karukē</i> , where?	<i>dūr</i> , far.
<i>dzaukē</i> , where (rel.).	<i>āge</i> , <i>āggū</i> , in front.
<i>ītā zaū</i> , up to here.	<i>pītshu</i> , behind.
<i>ītā koi</i> , from here.	<i>mānzēdī</i> , inside.
<i>ūbī</i> , upwards.	<i>bāir</i> , outside.
	<i>pār</i> , on that side.

Others

<i>kōlē</i> , why?	<i>shōshōṛa</i> , quickly.
<i>khūb</i> , well.	

Nearly all adjectives are used as adverbs. When so used they are declined like adjectives.

PREPOSITIONS

<i>ro</i> , of.	<i>āri</i> , along with.
<i>kē</i> , <i>lē</i> , <i>kē lē</i> , to.	<i>māi</i> , upon.
<i>koi</i> , <i>ku</i> , from.	<i>zīlū</i> , under.
<i>ke</i> , beside.	<i>dī</i> , <i>ke</i> , in.
<i>ke le</i> , for, for sake of.	<i>koi</i> , with (instru.).
<i>āge</i> , <i>āggū</i> , in front of.	<i>pār</i> , beyond.
<i>pītshu</i> , behind.	

VERBS

Verb Substantive

Pres. sing. <i>ī</i> .	Plur. <i>ī</i> .
<i>ī</i> .	<i>ī</i> .
<i>ai</i> , <i>e</i> .	<i>ī</i> .
Past <i>tō</i> , fem. <i>tī</i> .	<i>tē</i> , fem. <i>tī</i> .
<i>tō</i> , fem. <i>tī</i> .	<i>tē</i> , fem. <i>tī</i> .
<i>tō</i> , fem. <i>tī</i> .	<i>tē</i> , fem. <i>tī</i> .

Negative of present *nau āthī* or *nāthī*, throughout.

nōṇḍo, go

Imperat. *nauṇḍ*, *nauṇḍau*.

Pres. ind. or cond.:

nõnd-õu, -ũ.

-ĩnĩ (first *i* very long).

-ĩã.

-ẽi.

-ẽ.

-ẽi.

Fut. *nõnd-ulõ.*

-elẽ.

-elõ.

-elẽ.

-elõ.

-elẽ.

The fut. throughout has the accent on the last syllable

Past, *nõndau*, fem. *nõndĩ.*

nõndẽi, fem. *nõndĩ.*

nõndau, fem. *nõndĩ.*

nõndẽi, fem. *nõndĩ.*

nõndau, fem. *nõndĩ.*

nõndẽi, fem. *nõndĩ.*

The accent of the past is on the second syllable.

Past cond. *nõndau*, fem. *nõndĩ*; plur. *nõnde*, fem. *nõndĩ.*

The accent of the past cond. is on the first syllable.

The ending of the past cond. is *-do* after a sonant letter, and *-to* after a surd. These endings are changed to *-do* and *-to* after *sh* or cerebral letters: (also *-dau*, *-dau*, etc.)

Pres. perf.: the past with the pres. of the verb subst. added—*nõndau i*, etc.

Plup.: the past with the past of the verb subst. added—*nõndau tõ*, etc. Note initial *n* in past and past cond.

ãshno, come

Imperat. *ãsh*, *ãshau*.

Pres. ind. and cond. *ãsh-ũi* or *-ũ*, *-ĩã*, *-e*, *-ĩnĩ*, *-ẽãn*, *-ẽi*.

Past *ãsho*, fem. *ãshi*; plur. *ãshe*, fem. *ãshi*.

Pres. perf. *ãsho i*, *ãsho i*, *ãshau e*, *ãshe i*, *ãshe i*, *ãshe i*.

Past cond. *ãshto*, fem. *ãshĩ*; plur. *ãshĩe*, fem. *ãshĩi*.

õno, *auõo*, be, become

Imperat. *au*; plur. *au*; or *auh*, plur. *auh*.

Pres. ind. *auã* or *auhã*.

Fut. *auãlau*, *auhãlau*.

Past *hũo* (*u* very long).

Past cond. *õndau*.

bushno, sit

Imperat. *bōsh* or *būsh*, *busho*.

Pres. ind. *bushāi*.

Fut. *bushūlau*.

Past cond. *bushto*.

khāno, eat

Pres. ind. *khā-ū* or *-ūi*, *-īā*, *-e* or *-ā*, *-īñi*, *-e* or *-ū*, *-e*.

Imperf. *khā-ū tō*, *-ā tō*, *-ā tō*, *-ī tē*, *-e tē*, *-ā tē*.

Fem. substitutes *tī* for *tō* and *tē*.

Past, *khāo*.

Stat. part. *khāiēro*, in the state of having been eaten.

In transitive verbs the past tense agrees with the object. The actual conjugation of trans. and intrans. verbs is the same.

pīno, drink (*ī* very long)

Pres. ind. *pīū*.

Past, *pīo*.

Stat. part. *pīēro*, in the state of having been drunk.

dēno, give

Pres. ind. *dēū*.

Past, *dēṇau*.

bōno, speak

Pres. ind. *bōlū*.

Past cond. *bōḍo* (Hindi *bōltā*).

Past, *bōlau*.

kōnno, do

Pres. ind. *kōrū*.

Past cond. *kōḍdo* (Hindi *kārtā*).

Past, *kōrau*.

āno, bring

Pres. ind. *ānū*.

Past cond. *āṇdo*.

Past, *āno*.

ghīnno, take

Pres. ind. *ghīnū*.

Past, *ghīnau*.

Stat. part. *ghīniēro*.

lōṭno, fall

Past cond. *lōṭtau*.

Past, *lōtau*.

bōno, *bauno*, be able

Pres. ind. *bōlū*.

Past cond. *baudo*.

SENTENCES

1. *Tēro naū kā sē?* Thy name what is?
2. *Ēh gōhre ri kēti bōs^{he} ī?* This horse of how-many years are?
3. *Ītā koi Kāsh^mmīri lē kēcī dūr e?* From-here Kashmir to how-much far is?
4. *Tēre bābā rē kēti bēṭā ai?* Thy father of how-many sons is?
5. *Āū dūrā koi hāṇḍo ētrā.* I far from walked to-day.
6. *Mēre kākā ro bēṭa īs ri bauihⁿ ri jōṇeac kōrē.* My uncle of son this of sister of marriage was-made.
7. *Gauhre ke shētte gōhre rī zīn ai.* House in white horse of saddle is.
8. *Ēh ri pītṭhī dī kōṇi zīn.* His back on tighten saddle.
9. *Mūl ēsro bēṭā bhaut māro.* By-me his son much was-beaten.
10. *Kāṇḍe dī gāt bākri tsōrāe.* Hill-top in cows goats he-is-grazing.
11. *Jō ādmī bīkhu zīlū bōshōṇḍau gōhre māī.* This man tree under seated horse upon.
12. *Nyās ro bāhi nyās bauihⁿ koi bōrau ai.* Him of brother him (of) sister than big is.
13. *Ēh ro mōl cīji āṭhannī.* This of price two and a half rupees (see note).
14. *Mēro bāb lōḍḍe gauhre dī thāke.* My father small house in lives (or sits).
15. *Ēs kē rūpāī dē.* Him to rupees give.
16. *Rūpāī ēh koi (ēs koi) āṇo.* Rupees him from bring.
17. *Ēh khāb māro lauṭiā koi bānho.* Him well beat ropes with tie.
18. *Kūā koi pāṇi gāro.* Well from water draw.
19. *Mū koi āge hāṇḍ.* Me from in-front walk.

20. *Tāu pītshu kāh ro bēfā āshe.* Thee behind whom of boy comes?

21. *Tāi kās koi mōl āno.* By-thee whom from (in) price was-brought?

22. *Naugre dī bānū koi āno.* Village in shopkeeper from was-brought.

Notes.—1. *sě*, is: *s* is common in the verb subst. in dialects of this region. 3. *kēcī*, how much; this form in *c* is interesting, it occurs in *Shinā kēcāk* or *kēcā* and in *Romany*. 13. The expression *cīji āṭhannī* puzzles me. *cīji* seems to be a contraction of *cījādhi* (a half less than three?) which is used in Jubbal State. In this case *āṭhannī* must be used for rupee instead of eight annas. See the Jubbal dialects.

VOCABULARY

above; see "upon", "upwards".	daughter, <i>bēfī</i> .
all, <i>sōb</i> , <i>sōk</i> .	day, <i>dūsau</i> .
ass, <i>gād̄hau</i> .	die, <i>mōrno</i> .
backwards, <i>pīshu</i> .	do, <i>kōnno</i> .
back, <i>pīth</i> .	dog, <i>kukūr</i> .
bad, <i>mōndau</i> .	downwards, <i>ūndī</i> .
be, become, <i>ōno</i> .	draw (water), <i>gārno</i> .
bear, <i>rīkh</i> .	drink, <i>pīno</i> .
beat, <i>mārno</i> .	dwel, <i>thākno</i> .
beautiful, <i>khūb</i> .	ear, <i>kōnzau</i> .
bed, <i>mānzau</i> .	eat, <i>khāno</i> .
behind, <i>pīshu</i> .	egg, <i>āṇḍī</i> .
below, <i>zīā</i> .	eight, <i>āth</i> ; eighth, <i>āthūau</i> .
beside, <i>ka</i> .	eighteen, <i>āṭṭhara</i> (accent on first).
beyond, <i>pār</i> .	elephant, <i>hāthī</i> .
big, <i>bārō</i> .	eleven, <i>īgara</i> (accent on first).
bird, <i>tsōri</i> .	eye, <i>ākkh</i> .
bitch, <i>kukrī</i> .	face, <i>mū</i> .
body, <i>nōrdē</i> .	fall, <i>lōṭno</i> .
book, <i>kitāb</i> .	far, <i>dār</i> .
boy, <i>nōnno</i> .	father, <i>bābā</i> , <i>bāb</i> .
bread, <i>rōṭī</i> .	field, <i>ḍākkhrau</i> .
bring, <i>āṇno</i> .	fifteen, <i>pōndra</i> .
brother, <i>bāhī</i> , <i>bhāī</i> .	fight, <i>ghūmīno</i> .
buffalo, <i>mōīshī</i> .	fish, <i>māchi</i> , <i>mātshi</i> .
bull, <i>bōlīd</i> ; young bull, <i>gūṇḍa</i> .	five, <i>pānc</i> ; fifth, <i>pāntsūau</i> .
buttermilk, <i>shāsh</i> .	foot, <i>bārno</i> .
call, <i>bōṇo</i> (= say).	for, see "sake".
cat, <i>bīrāṭhau</i> , fem. <i>bīrālī</i> .	forward, <i>āge</i> , <i>āggū</i> .
cloth, <i>jūrko</i> .	four, <i>tsār</i> ; fourth, <i>tsārūau</i> .
cock, <i>kūkra</i> .	fourteen, <i>tsōnda</i> .
cold, <i>shēlo</i> .	from, <i>koi</i> , <i>ku</i> .
come, <i>āshno</i> .	front, in front of, <i>āge</i> , <i>āggū</i> .
cow, <i>gāō</i> .	garment, <i>jūrko</i> .
cowherd, <i>gūāl</i> .	girl, <i>nōnni</i> .
cowhouse, <i>ōbro</i> .	

- give, *dēno*.
 go, *nōṇḍno*.
 goat, *bākhṛā*, fem. *bākhṛi*.
 good, *khāb*.
 graze, v. tr., *tsōrāno*.
 ground, on the, *dhaunī*.
 hair, *māṇḍāāl*; see "head".
 hand, *āth*.
 he, that, *nau*.
 head, *māṇḍ*; see "hair".
 hen, *kūkrī*.
 hence, *itā koi*.
 here, *itā, ēttiḱe*; up to —, *itā zaū*.
 hill, *dāṇḍau*.
 horse, *gōhṛo*.
 hot, *tātau*.
 house, *gauhr*.
 husband, *bōūṭā*.
 I, *āū*.
 ill, be, *mōrī āshṇo* (illness to —come).
 in, *dī, ke*.
 inside, *mānzēdi*.
 iron, *lōū*.
 is, *ai*.
 jackal, *shāāl*.
 jungle, *kōnaun*.
 kick, *khurērī lāni, khāshīṭērī lāni*.
 kind, of this —, *iēno*; of that —, *tauno*; of what —, *kauno*; of which — (rel.), *dzauno*.
 lazy, *jāṇḍau*.
 learn, *sikṇo*.
 leopard, *bāhg*.
 little, *lōḍḍau*; a little, less, *kām*.
 live (dwell), *thākno*.
 load, *bāṭtau*.
 look, *dēkhṇo*.
 maize, *mālkaunī*.
 make, *cāṇṇo*.
 man, *pūriṣh*.
 mare, *gōhṛi*.
 married, be, *jōṇḱac kōṇno*.
 meat, *mōsāū*.
 meet, *bēhtṇo*.
 milk, *dādh*.
 mother, *āi*.
 mountain, *dāṇḍau*.
 much, so, *ēti*; so — correl.), *tēti*; how —, *kēti*; as — (rel.), *dzēti*.
 my, *mēro*.
 near, *nērī*.
 never, *kāddi na*.
 night, *rāt*.
 nine, *nau*.
 nineteen, *āniṣh*.
 no, *na*.
 nose, *nāk*.
 not, *na*.
 nothing, *kūcch na*.
 now, *ētra, ibbi*.
 of, *ro*.
 oil, *tēl*.
 on, *māṭ*.
 one, *ēk*.
 our, *māhro*.
 outside, *bāir*.
 paper, *cīṭho*.
 pen, *kōlīm*.
 pig, *sunigūr*; wild —, *baurā*.
 place, *cāṇno*.
 plain, *khāṭāl*.
 quickly, *shōshōra*.
 rain, *dzōr*.

- read, *pōmo*.
 remain, *thākno*.
 rise up, *thādḍo ūzīno*.
 river, *nau*.
 rope, *lauṭī*.
 saddle, *zīn*.
 sake, for — of, *kē lē*.
 say, *bōno*.
 second, *dūdzu*.
 see, *dēkhno*.
 seed, *bīj*.
 seven, *sāt*; seventh, *sātīau*.
 seventeen, *sāttra*.
 she, *nau*.
 sheep, *bēhṛ*.
 shepherd, *bhēṭuāl*.
 side, on that — of, *pār*.
 sister, *bēhṛ, bauihṛ*.
 sit, *bushno*.
 six, *tshau*; sixth, *tshōūau*.
 sixteen, *sōḷa*.
 something, *kūcch*.
 sometimes, *kāddī, kōtrā kōtra*.
 son, *bētā*.
 speak, *bōno*.
 stable, *ōbro*.
 stand, *thādḍo ūzīno*.
 star, *tārau*.
 stomach, *pēt*.
 storm, *būṭī*.
 stream, *gāhḍ*.
 sun, *bōgwān*; sunshine, *rūr*.
 sweet, *mīṭho*.
 take, take away, *ghīnno*.
 ten, *daush*.
 than, *koi*.
 that, *nau*.
 then, *tautrā*.
 there, *taukē*.
 they, these, *nē*.
 thief, *tsōr*.
 third, *cījau*.
 thirteen, *tēra*.
 this, *jō*.
 thou, *tū*.
 three, *tīn*.
 thy, *tēro*.
 tie, *banhno*.
 to, *lē, kē lē*.
 to-day, *ētrā*.
 to-morrow, *ḍōuti*; day after
 —, *pōshī*; on fourth day,
nittōshi.
 tongue, *dzībḥ, jībḥ*.
 tooth, *dānd*.
 town, *nōgēr*.
 tree, *bikk*.
 twelve, *bāra*.
 twenty, *bīsh*.
 two, *dūi*.
 uncle, *kākk*.
 under, *zīlī*.
 up, upwards, *ūbī*.
 upon, *māi*.
 very, *bōrī* (different word from
bāro, big), *khūb*.
 village, *nōgēr*.
 walk, *hāṇḍno*.
 was, *tō*.
 water, *pānī*.
 way, *bāṭ*.
 we, *āmmē*.
 well, adv., *khūb*.
 well, n., *kūā*.
 what, *kā*.
 wheat, *gūīh*.
 when, *kautrā* (interr.); *jautrā*
 (rel.).

- | | |
|---|--|
| where, <i>kaukē</i> (inter.); <i>dzaukē</i> (rel.). | with, along —, <i>ārī</i> ; (instrumental), <i>koi</i> . |
| white, <i>shētta</i> . | woman, <i>chēuer</i> . |
| who, <i>kūn</i> (inter.); <i>jō</i> (rel.). | write, <i>likhno</i> . |
| why, <i>kōlē</i> . | yesterday, <i>bīau</i> ; day before —, <i>phōrēdz</i> . |
| wife, <i>bōūfi</i> . | you, <i>tumme</i> ; your, <i>tūmāro</i> . |
| wind, <i>bāgār</i> . | |

THE DIALECTS OF JUBBAL STATE

INTRODUCTION

Jūbbāl, or as it is called by its inhabitants Jubil, is one of the Simla States, and lies on the border of Gārhwāl (locally Gād-hwāl) in the United Provinces. Two dialects are spoken within its bounds, one in the northern part of the State and one in the southern. The former is called Bārārī; it is spoken in the small portion of Jūbbāl lying north of the narrow neck which divides the State into two parts, and south of the Rōhrū Tahsil of Rāmpur, also in the State of Rāwīgārh and in the adjoining part of Gārhwāl. It is identical with the dialect called Sārācāli. The latter, called Bishshau, is spoken in the southern and larger part of Jūbbāl and also in the adjoining district of Pūnār, which belongs to Kīūthāl, and in Tārhcō. Immediately to the east of it is the Jaunsār district of the United Provinces, to the west is the State of Sirmaur, while to the north are spoken Kīūthālī on the west and Bārārī on the east.

Both the dialects show the dislike which Simla dialects generally have for aspirated sonants: thus the words *ghōrā*, horse; *dhī*, daughter; *bhaiṇ* (Panjabi-ized Urdu), sister, become in Bārārī *gō'ro*, *dī'ī*, and *bauṇ*, and in Bishshau *gōh'ro*, *dihī*, and *bauṇ*. The sound represented by ' is very remarkable. It is not unlike a mild 'ain or a strong glottal stop. When a word in Hindi contains an aspirated sonant, as in the words just given, the sonant loses its aspiration, and instead of it there appears after the vowel this strange ain-like sound. It is a phenomenon of considerable interest. The glottal stop is not very common in India, and generally when it occurs it appears to be more or less accidental. It corresponds to the *hamza* in Arabic as spoken by those whose vernacular is Arabic. It is heard also in German and in Scotch English.

In Bishshau the sound of *h* is lost altogether in such circumstances, and what is written *h* is merely a high rising—falling tone. An account of it has been given in the Introduction to Kāgānī. Neither dialect has any objection to aspirating unvoiced or surd letters, as the prepositions *khi*, to, and *khu*, from (Bārārī), and *khe*, to (Bishshau), testify. In the Bishshau dialect one occasionally hears the ' of the northern dialect, but it is not so common, and when it is used, it is not so vigorously enunciated.

BARARI

NOUNS

In declension "of", "to" and "from" are rendered by *rū* or *rā*, *khi*, and *khu* or *du* respectively. The plural is almost the same as the singular.

PRONOUNS

The 3rd pers. pron. has a special fem. obl. form in the sing., being *tīā* for the remote and *īau* for the near pronoun.

ADVERBS

The adverbs of place *īdā*, *īā*, *īchā*, here; *tēidā*, *tēā*, *tēchā*, there; *kēidā*, *kēā*, *kēchā*, where (interr.), and *jēidā*, *jēā*, *jēchā*, where (rel.), are really adjectives agreeing with the nominative of the sentence.

The words for "to-morrow" and "the day after", *kāl*, *pōrshī*, are distinguished from those for "yesterday" and "the day before", *hīz*, *phrēz*.

VERBS

There is a negative form for the present of the verb subst., *anthī*, which, like all such forms, is indeclinable.

The pres. ind. and pres. cond. are the same, and the future is formed by adding *lā* (*li*, *le*, *li*) to it, while the imperf. ind. is formed by adding to it the past of the verb subst., *thīā*.

There are two stat. part., one ending in *-ēru* for transitive verbs and one ending in *-ōndau* for intransitive verbs. The former ending is frequently used as a separate word preceding the root of the verb. *jānā*, go, is used in composition with other verbs, while *dēūno* expresses the action of going.

The infinitive is a verbal noun and may be declined; thus, *tsārne khi*, for grazing, for the purpose of grazing.

Ability is expressed by one of two verbal participles apparently passive, in *-ūo* or *-ūā*, and *-īdā* respectively. The subject of the sentence is put in the genitive, while the participle agrees with the logical object.

mēre rōṭi na khāīndi, I cannot eat bread.

BISHSHAU

NOUNS

The prepositions for the gen., dat. and abl. are *ko* or *kā* or *rā*, *khe*, and *du* respectively.

PRONOUNS

The fem. sing. oblique form for *ō*, *sē*, that, is *tīō*, and for *ēdzo*, this, is *īō*.

VERBS

There is an indeclinable negative form, *āthi*, for the present of the verb subst.

The pres. ind. and pres. cond. are the same, but there is an alternative form for the pres. ind. The fut. and imperf. ind. are almost identical with the pres. cond.; they add *lā* (*lī*, *le*, *lī*) and the past verb subst., *thiā*, etc. respectively.

The stat. part. ends in *-ēru* for transitive and *-ōndau* for intransitive verbs; the ending *-ēru* may be separated as in *Bārāri*.

Ability is expressed by the pass. pres. part. in *-īdu*, with the logical subject in the genitive, as *mēre ēdzo*

nīh ēridu, I cannot do this, (*ēridu* agr. w. *ēdzo*); cf. Bārārī above.

In sentence 17 *s* is added as a pronominal suffix to indicate "him", reminding us of the similar usage in North Panjabi.

The words for "to-morrow" and "the day after" are *dōtte* or *jīshī* and *pōrshī* respectively, while "yesterday" is *hījo*, and "the day before" *phōrzō*.

NORTH JUBBAL OR BARARI

NOUNS

Masculine.

SINGULAR		PLURAL
Nom., Acc.	<i>gō'ṛ-o</i>	-e.
Gen.	-e <i>ru</i> .	-e <i>ru</i> .
Dat.	-e <i>khi</i> .	-e <i>khi</i> .
Abl.	-e <i>khu</i> or <i>du</i> .	-e <i>khu</i> or <i>du</i> .
Agent	-e.	-e.
Nom., Acc. <i>rīkh-</i> , bear.		<i>rīkh-</i> .
Gen.	-ō <i>ru</i> .	-ō <i>ru</i> .
Dat.	-ō <i>khi</i> .	-ō <i>khi</i> .
Abl.	-ō <i>khu</i> or <i>du</i> .	-ō <i>khu</i> or <i>du</i> .
Agent	-ē.	-ē.

Feminine.

Nom., Acc.	<i>dī'-ī</i> , daughter.	-ī.
Gen.	-iō <i>rā</i> .	-ī <i>ru</i> .
Dat.	-iō <i>khi</i> .	-ī <i>khi</i> .
Abl.	-iō <i>khu</i> or <i>du</i> .	-ī <i>khu</i> or <i>du</i> .
Agent	-iō.	-īē.
Nom., Acc. <i>barūh-n</i> , sister.		-nī.
Gen.	-nī <i>ru</i> .	-nī <i>ru</i> .
Dat.	-nī <i>khi</i> .	-nī <i>khi</i> .
Abl.	-nī <i>khu</i> or <i>du</i> .	-nī <i>khu</i> or <i>du</i> .
Agent	-nī.	-nīē.

PRONOUNS

1st Person.

Nom., Acc.	<i>āũ, I.</i>	<i>āmme.</i>
Gen.	<i>mērū.</i>	<i>mā'rū.</i>
Dat.	<i>mū, mū khi.</i>	<i>amu khi.</i>
Abl.	<i>mū khu.</i>	<i>amu khu.</i>
Agent	<i>mūē.</i>	<i>āmmē.</i>

2nd Person.

Nom., Act.	<i>tū, thou.</i>	<i>tūē.</i>
Gen.	<i>tērū.</i>	<i>tā'rū.</i>
Dat.	<i>tāũ, ta khi.</i>	<i>tamu, tamu khi.</i>
Abl.	<i>ta khu.</i>	<i>tamu khu.</i>
Agent	<i>taũē.</i>	<i>tūē.</i>

3rd Person.

Nom., Acc.	<i>ōsō, he, she, that.</i>	<i>ōsō.</i>
Gen.	<i>tēs rū, tē rū.</i>	<i>tīndrū.</i>
Dat.	<i>tē, tē khi, tēs, tēs khi.</i>	<i>tīnd khi.</i>
Abl.	<i>tē khu, tēs khu.</i>	<i>tīnd khu.</i>
Agent	<i>tēnē</i>	<i>tēyē.</i>

For *tē* we may have *tēh*.

The following cases of the fem. sing. differ from the masculine: Gen. *tīā ru.* Dat. *tīā khi.* Abl. *tīā khu.* Agent, *tīō.*

Nom., Acc.	<i>ēdzā, this.</i>	<i>ēdze.</i>
Gen.	<i>ēh rū, ēs rū.</i>	<i>īnd rū.</i>
Dat.	<i>ē, ēh khi, ēs, ēs khi.</i>	<i>īn, īn khi.</i>
Abl.	<i>ē khu, ēs khu.</i>	<i>īn khu.</i>
Agent	<i>ēne.</i>	<i>ēyē.</i>

Fem. sing., Nom., Acc. *ēdze.* Gen. *īau ru.* Dat. *īau khi.* Abl. *īau khu.* Agent *īau.*

Nom., Acc. *kūn, who.* Gen. *kauh ru.* Plural same as singular.

Nom.	<i>dzū, jū, who (relative).</i>	<i>jē.</i>
Gen.	<i>jē ra, jēs ra.</i>	<i>jīnd ru.</i>
Dat.	<i>jē khi, jēs khi.</i>	<i>jīn, jīn khi.</i>
Abl.	<i>jē khu, jēs khu.</i>	<i>jīn khu.</i>
Agent	<i>jēnē.</i>	<i>jēye.</i>

Fem. sing., Gen. *jīō ra*, etc.

kā, what.

kīcch, something.

PRONOMINAL ADJECTIVES

īno, of this kind; *tīno*, of that kind; *kīno*, of what kind?
jīno, of which kind (rel.).

ētī, so much or many; *tētī*, so much or many (correl.);
kētī, how much or many? *jētī*, as much or many (rel.).

ADJECTIVES

Adjectives used as nouns are declined as nouns. Otherwise those ending in *-ā* agree with their nouns, the masc. sing. and all the masc. plur. ending in *-e*, and the fem. both sing. and plur. in *-ī*. This *i* sometimes changes to *e*. The rest are indeclinable.

Comparison is expressed by means of *du* with the positive, there being no forms for the comparative and superlative.

ē tāto ō, this is hot.

ē ēs du tāto ō, this is hot from this, hotter than this.

ē bāddhe du tāto ō, this is hot from all, hotter than all, hottest.

ADVERBS

Time

ēbre, *ēbbī*, now.

taubre, *tōbbe*.

kaubre, *kōbbe*, when?

jaubre, *jōbbe*, when (rel.).

ādz, to-day.

kāl, to-morrow.

pōrshī, day after to-morrow.

tsōuthe, on fourth day.

hīz, yesterday.

phrēz, yesterday, day before.

tsōuthe, on fourth day back.

kōbbe, sometimes.

kōbe kōbe, some time or other, sometimes.

kōbbe na, never.

Place

* <i>idā</i> , * <i>iā</i> , * <i>ichā</i> , here.	<i>bāhre</i> , outside.
* <i>teidā</i> , * <i>tēā</i> , * <i>tēchā</i> , there.	<i>ūbhā</i> , upwards.
* <i>keidā</i> , * <i>kēū</i> , * <i>kēā</i> , * <i>kēchā</i> , where ?	<i>ūtā</i> , downwards.
* <i>jēidā</i> , * <i>jēā</i> , * <i>jēchā</i> , where (rel.).	<i>nēro</i> , near.
<i>ichā tāi</i> , up to here.	<i>dūr</i> , far.
<i>itthau</i> , from here.	<i>gōū</i> , <i>āgo</i> , forward, in front.
<i>bitre</i> , inside.	<i>tshōū</i> , backwards.
	<i>pare</i> , <i>pōrū</i> , beyond.
	<i>wār</i> , <i>ōrū</i> , on this side.

Others

<i>kčōi</i> , why ?	<i>ō</i> , yes.
<i>phētī</i> , quickly.	<i>khūb</i> , <i>accho</i> , well.

Most adjectives can be used as adverbs.

The adverbs marked with an asterisk agree with the subject of the sentence.

pōrū, thither, and *ōrū*, hither, are often used with little meaning, as :—

māng ōrū, ask hither, ask for it.

dē pōrū, give thither, give it to him.

dē ōrū, give hither, give it to me.

PREPOSITIONS

(Normally used after the nouns and pronouns.)

<i>khi</i> , to.	<i>khe</i> , beside.
<i>khū</i> , from.	<i>sāthi</i> , <i>sātthe</i> , along with.
<i>dū</i> , from.	<i>khi</i> , <i>khe</i> , for sake of.
<i>pāre</i> , on the other side of.	<i>dā</i> , <i>dē</i> , in.
<i>wār</i> , on this side of.	<i>gāi</i> , upon.
<i>pātshu</i> , behind.	<i>nīthā</i> , below.
<i>āgo</i> , in front of.	<i>māndz</i> , in.
<i>dā</i> , with (instru.).	

VERBS

Verb Substantive

Pres. <i>ōsso</i> or <i>ō</i> .	<i>ōsso</i> or <i>ō</i> .
<i>ōssē</i> or <i>ō</i> .	<i>ōsso</i> or <i>ō</i> .
<i>ōsso</i> or <i>ō</i> .	<i>ōssōē</i> or <i>ōē</i> .

Neg. *naī anthi, nī anthi*, indeclinable.

Past, <i>thiā</i> , fem. <i>thī</i> .	<i>thīe</i> , fem. <i>thī</i> .
<i>thiā</i> , fem. <i>thī</i> .	<i>thīe</i> , fem. <i>thī</i> .
<i>thiā</i> , fem. <i>thī</i> .	<i>thīe</i> , fem. <i>thī</i> .

pōṛno, fall.

Imperat. *pōṛ* *pōro* or *pōrau*.

Pres. ind. and pres. cond.:

<i>pōṛ-ū</i> .	-ū.
-e.	-au.
-au.	-au.

The fut. adds -*lā*, -*li*, -*le*, -*li*.

Fut. <i>pōṛ-ūlā</i> , fem. - <i>ūli</i> .	- <i>ūle</i> , fem. - <i>ūli</i> .
- <i>ēlā</i> , fem. - <i>ēli</i> .	- <i>ōle</i> , fem. - <i>ōli</i> .
- <i>ōlā</i> , fem. - <i>ōli</i> .	- <i>ōle</i> , fem. - <i>ōli</i> .

Imperf. same as pres. ind. with past of verb subst. added (contracted in masc.); 1st sing. *pōṛū thā*, fem. *pōṛū thi*; 2nd sing. *pōre thā*, *pōre thī*, etc.

Past:—masc. sing. *pōṛā*, fem. *pōre*; plur. masc. *pōre*, fem. *pōṛī*.

Plup.:—past with past of verb subst. *pōṛā thā*, fem. *pōre thī*, etc.

Past cond.:—masc. sing. *pōṛdā*, fem. *pōṛde*; plur. masc. *pōṛde*, fem. *pōṛdī*.

Conj. part. *pōṛēau*, having fallen.

ōṇo, be, become

Imperat. *ō* *ōau*.

Pres. ind. *ō'ū*.

Fut. *ō'ūla*.

Past cond. *ū'ndā*.

Past, *ū'ō*.

āṇo, come

Imperat. *ā* *āo*. Neg. *nai ō, nī aiō*.

Past cond. *āndā*.

Past, *āā* or *āshā*.

ḍēūṇo, go

Imperat. <i>ḍēo</i> .	<i>ḍēo</i> .
Fut. <i>ḍēūlā</i> , <i>ḍēūlau</i> .	<i>ḍēūle</i> .
<i>ḍēwela</i> .	<i>ḍēōle</i> .
<i>ḍēōla</i> .	<i>ḍēōlē</i> .
Past cond. <i>ḍēūnda</i> .	
Past, <i>ḍēūa</i> .	

jāṇo, go

(Used in composition with other verbs.)

Imperat. <i>jā</i> .	<i>jāo</i> .
Fut. <i>jāulā</i> .	
Past cond. <i>jāndā</i> .	
Past, <i>gōā</i> .	

rauḥṇo, remainFut. *rauḥāla*.*būṭṇo*, sit

Imperat. <i>būṭh</i> .	<i>būṭṭho</i> .
Past cond. <i>būṭhdā</i> .	
Fut. <i>būṭṭhālā</i> .	
Past, <i>bōṭṭhā</i> .	
Stat. part. <i>bōṭṭhōndā</i> , in the state of having sat, seated.	

pīṭṇo, beatConjugation same as for *pōṛṇo*. In the past tenses of transitive verbs the verb agrees with the subject.

Imperat. <i>pīṭ</i> .	<i>pīṭā</i> .
Pres. ind. or cond. <i>pīṭū</i> .	
Fut. <i>pīṭālā</i> .	
Imperf. <i>pīṭū thā</i> .	
Past. cond. <i>pīṭdā</i> .	
Past, <i>pīṭā</i> .	
Pres. perf. <i>pīṭā ai</i> .	
Plup. <i>pīṭā thā</i> .	

khāṇo, eatStat. part. *khārū*, in the state of having been eaten.

Stat. part. <i>pīēru</i> .	<i>pīno</i> , drink
Fut. <i>dēūla</i> .	<i>dēno</i> , give
Past cond. <i>dīnda</i> .	
Past, <i>dīnā</i> .	
Stat. part. <i>dēēru</i> .	<i>lauṇo</i> , take
Fut. <i>lauūla</i> .	
Past cond. <i>lauṇdā</i> .	
Stat. part. <i>lauēru</i> .	<i>ē'no</i> , do
Past cond. <i>ē'ddā</i> .	
Past <i>ē'ro</i> .	<i>kō'no</i> , do
Past cond. <i>kōrdā</i> .	
Past, <i>kīō</i> .	
Past cond. <i>jāṇdā</i> .	<i>jāṇno</i> , knew
Past cond. <i>aṇdā</i> .	<i>āṇno</i> , bring
Past, <i>āṇō</i> .	
Past cond. <i>nīndā</i> .	<i>nīno</i> , take away
Past, <i>nīō</i> .	
Stat. part. <i>nīēru</i> .	

In the stat. part. the ending *ēru* is frequently separated from the root of the verb and placed before it; thus we have *ēru pīe* for *pīēru*, drunk; *ēru dē* for *dēēru*, given; *ēru laue* for *lauēru*, taken.

In negative sentences the past cond. is used for the pres. ind.

Purpose: take to graze, *tsārne khi nēo*, lit. grazing for take-away; *tsārde dēo*, grazing go, take to graze.

Contraction.—In rapid speech words are much contracted, thus; *kauh rā ō'lā ēdzā tshōṭā*, whose is this boy? is pronounced *kauhra lādza tshōṭā*.

Ability.—The following sentences show the method of expressing ability :—

mēre na dēūo, I cannot give.

ēsre na pōrūo, he cannot read.

ēdza kitāb mēre na pōrīda or *pōrūa*, I cannot read this book.

mēre na rōṭi khāīndi, I cannot eat bread.

bāt mēre khāio, I can eat rice.

Hence we see an example of an organic passive, though the passive construction is confined to the participle. It ends in either *-īdo* or *-ūo* (the *-io* of *khāio* is exceptional). Verbs whose roots ends in a vowel insert *n* in *īda*, as in *khāīndā*. The particle agrees with the noun in gender and number; thus *rōṭi* is feminine, while *kitāb* and *bāt* are masculine. Cf. Panjabi *khāīdā*, and also the Panjabi passive verb *khāīnā*, to be eaten.

NUMERALS

Cardinal

1. <i>ēk</i> .	12. <i>bāro</i> .
2. <i>dūi</i> .	13. <i>ṭero</i> .
3. <i>cīn</i> .	14. <i>tsōḍau</i> .
4. <i>tsār</i> .	15. <i>pōndrau</i> .
5. <i>pānc</i> .	16. <i>sōlau</i> .
6. <i>tshau</i> .	17. <i>sōttrau</i> .
7. <i>sāt</i> .	18. <i>ṭhārau</i> .
8. <i>āṭh</i> .	19. <i>ūnīsh</i> .
9. <i>nav</i> .	20. <i>bīsh</i> .
10. <i>darīsh</i> .	100. <i>shau</i> .
11. <i>gēro</i> .	

ORDINALS

1st. <i>paīhlan</i> .	6th. <i>tshōūau</i> .
2nd. <i>dūjjau</i> , <i>dūjjā</i> .	7th. <i>sātūau</i> .
3rd. <i>cījjā</i> .	8th. <i>āṭhūau</i> .
4th. <i>tsōuthā</i> .	9th. <i>nōūau</i> .
5th. <i>panjūau</i> .	10th. <i>dōshūau</i> .
$1\frac{1}{2}$ <i>dēōrh</i> .	$2\frac{1}{2}$ <i>dā'e</i> .

SENTENCES

1. *Tēro nāū kā sō or ōsso?* Thy name what is?
2. *Ē gō're rī kētti ōmbār ō'le?* This horse of how-much age will be?
3. *Īthau Kāshmir kēti dūr ō?* From-here Kashmir how-much far is?
4. *Tā're bappō re kētti lōr'ke?* Your father of how-many boys?
5. *Āū ādz dūrō du honlēo.* I to-day far from walked.
6. *Mēre kāke rā bēṭā tēhri baulhī sāthi dzādzṇā ō'ā.*
My uncle of son his sister with married became.
7. *Gaukro dē tsīte dzīn gō're rī.* House in white saddle horse of.
8. *Ēhri pītṭhe gāi dzīn kōshau.* His back upon saddle tighten.
9. *Mūz tēh re tshōṭe dī khūb lāi.* By-me him of boy on well attached-was (i.e. beat).
10. *Pai'ro rī tiro dī gōrū bē'ri tsāro.* Hill of top on cows sheep he-is-grazing.
11. *Ē bīkho nīṭhā gō're gāi bōthondā thīa.* He tree under horse upon seated was.
12. *Ēh rā bā'i āpṇī baulhī du jēṭhā.* This of brother own sister than elder.
13. *Ēh rā mūl cijje ṭhānni.* This-of price two-and-a-half rupees (see note).
14. *Mērā bāp tshōṭe gau'ro dī rauo.* My father small house in remains (lives).
15. *Ē rūpōye dēo.* Him-to rupees give.
16. *Ēs du ōrū māngu rūpōye.* Him from hither ask rupees.
17. *Ēs khūb pītṭau rōshīo dā baunho.* Him well having-beaten ropes with tie.
18. *Kāe dū pānī ōrū gāro.* Well from water hither draw.

19. *Mu khu āgo cālo.* Me from before walk.

20. *Kauh rā tshōṭā tā're pātshu āo?* Whom of boy your behind comes?

21. *Tūē kau khe lauā malle.* By-you whom from was-taken in price.

22. *Gauḥ re dākāndāro du lauā or gīnū.* Village of shopkeeper from was taken.

Notes.—2. *ō'le*, final *e* and *i* are often interchanged, this might be *ō'li*. 7. *gauhro*, the influence of neighbouring dialects is responsible for the introduction of *h* here, *gauhro* for *gau'ro*. 9. *lāi* agreeing with some word for blow understood, Hindi *lāgāi*. 10. *gōrū*, collective word, cattle. 11. *bōṭhondā*, stat. part., seated. 13. *cījje ṭhānni*, see note on this sentence in the Kūār dialect.

VOCABULARY

- above, see "upon", "upwards".
 all, *bāddhe*.
 ass, *khōtsār*, *gāddhā*.
 back, *pīṭh*.
 backwards, *tshōū*, *pūtshu*.
 bad, *khīhānā*.
 be, become, *ō'no*.
 bear, n., *rīkh*, *bōpsōr*.
 beat, *pīṇo*.
 beautiful, *atshā*, *bāñihñā*.
 bed, *mānzā*, *pōlāg*.
 before, *gōū*, *āgo*.
 behind, *pūtshu*.
 below, *ātā*, *nīhā*.
 beside, *khe*.
 beyond, *pār*.
 big, *bōro*.
 bitch, *kūkrē*.
 body, *jaid*.
 book, *kītāb*, *kātāb*.
 boy, *tshōfā*.
 bread, *nāz*, *rōfī*.
 bring, *āṇno*.
 brother, *bā'ē*.
 buffalo, *mau'ish*.
 bull, *bōlōd*.
 buttermilk, *cāsh*.
 call, *budno* (not -no).
 camel, *uṭt*.
 cat, m., *ghaunghā*; f., *bīrāḷi*.
 cloth, *jūrkā*.
 cock, *kūkhṛā*.
 cold, adj., *shēlo*.
 come, *āṇo*.
 cow, *gāo* (col., cattle, *gōrā*).
 cowherd, *gaṛlā*.
 daughter, *dā'i*, *tshāñṭi*, *chāñṭi*.
 day, *dās*.
 die, *mōrno*.
 do, *ē'rno*, *kōrno*.
 dog, *kūkur*.
 downwards, *ātā*.
 draw (water), *gārno*.
 drink, *pīno*; cause to drink, *pēōno*.
 ear, *kān*.
 eat, *khāno*; cause to eat, *khēōno*.
 egg, *pinni*.
 eight, *āḷh*; eighth, *āḷhāu*.
 eighteen, *thārau*.
 elephant, *hātthe*.
 eleven, *gēro*.
 eye, *ākkihī*.
 face, *mūh*.
 fall, *pōrno*.
 far, *dūr*.
 father, *bābbā*, *bāp*.
 field, *khāc*, *pāṭṛi*.
 fifteen, *pōndrau*.
 fight, *pīṭno*.
 fish, *māochī*.
 five, *pānc*; fifth, *panjāu*.
 foot, *lāt*; see "leg".
 four, *tsār*; fourth, *tsōuthā*.
 fourteen, *tsōūdau*.
 from, *khu*, *du*.
 front, in — of, *āgo*.
 fruit, *phāl*.
 garment, *jūrkā*.
 ghi, *gi'u*.
 girl, *tshāñṭi*, *chāñṭi*, *tshōḷi*.
 give, *dēno*.

- go, *dēūno, jāno* (in composition).
 goat, *bākṛā*; f., *bākṛī*.
 good, *atshā, bāṇihṇā*.
 graze, v. intr., *tsōrno*; s. tr.,
 tsārno.
 hair, *māṇḍāl*.
 hand, *hāth*.
 hasten, *phēt dīni* (not *dīni*).
 he, *ōsō*.
 head, *mūṇḍ*.
 hear, *shāṇno*.
 hen, *kūkhṛē*.
 hence, *ītthau*.
 here, *īdā, īā, īchā*; up to here,
 īchā tāi.
 high, *uctā*.
 hill, *pai'r*; hilltop, *tīr*.
 horse, *gō'ro*.
 hot, *tāto, nēto*.
 house, *gar'r*.
 hundred, *shau*.
 husband, *bōūfā*.
 I, *āi*.
 ignorant, *dzōgōr*.
 ill, be, *thaurno*.
 in, *māndz*.
 inside, *bitre*.
 iron, *lōū*.
 jackal, *shailō*.
 jungle, *baṇ*.
 kick, n., *pichairīe*; v., *pichairīe*
 lāno.
 kind, of this, *īno*; of that —,
 tīno; of what —, *kīno*; of
 which —, (rel.) *jīno*.
 know, *jāṇno*.
 lazy, *dāiiddār*.
 learn, *sikkno*.
 leg, *bāṇno*.
 leopard, *bāhg*.
 lie, *sutno*.
 little, *lōkro, tshōto*; a little,
 thōrū.
 load, *bāgār*.
 look, *dēkhno*.
 maize, *bēlṛī*.
 make, *cāṇno*.
 man, *mōrōd*.
 mare, *gō'ri*.
 married, be, *dzādznā ō'no*.
 meat, *dōlki*.
 meet, *bēhṇo*.
 milk, *dūdḥ*.
 moon, *dzūn*.
 mother, *ījī*.
 mountain, *pai'r*.
 much, (a lot) *bō'rī* (not *r*); so
 much, *ētī*; (correl.), *tētī*;
 how much? *kētī*; as much
 (rel.), *jētī*.
 my, *mērū*.
 name, *nāi*.
 never, *kōbbe na*.
 night, *nēkro, rāt*.
 nine, *nau*; ninth, *nōūau*.
 nineteen, *ūṇish*.
 no, *na*.
 nose, *nāk*.
 not, *na*.
 nothing, *kicch na*.
 now, *ēbre, ēbbī*.
 of, *rū*.
 oil, *tāl*.
 older (brother, etc.), *jēphā*.
 on, *gāi*.
 one, *ēk*; first —, *paihlau*;
 one-and-half, *dēōrh*.
 our, *mā'rū*.

out, *bāhre*.
 peach, *ārā* (not *ārū*).
 pen, *kōlōm*.
 pig, *suṅgur*.
 place, v., *tshāṛno*.
 plain, *nīāl*.
 plough, *bāldo jūndṇo*.
 quickly, *pḥēti*.
 rain, *dzan'r*.
 read, *pōrhno*, *pōṛno*.
 recognize, *praiṇno*.
 relate, *shāṇṇo*.
 remain, *rai'no*, *rauṇo*.
 rent, n. (hire), *bā'hṛā*.
 return, *pā'shi āno*.
 rise, *brāzno*.
 river, *drēḍ*.
 rope, *rōshi*.
 saddle, *džīn*.
 sake, for sake of, *khi*, *khe*.
 say, *bōlno*.
 see, *dēkhno*.
 seed, *biḡ*.
 seven, *sāt*; seventh, *sātāu*.
 seventeen, *sōttrāu*.
 sharp, *pōīnau*.
 she, *ōsō*.
 sheep, *bāhr*.
 shepherd, *bārā'lā*.
 shopkeeper, *dūkāndār*.
 sick, be, *ṭhaurno*.
 side, on this — of, *wār*; on
 that — of, *pāre*.
 sister (older than person re-
 ferred to), *dāddi*; younger
 than do., *bauīṇ*.
 sit, *būthno*.
 six, *tshau*; sixth, *tshōūau*.
 sixteen, *sōlau*.

sleep, *suṭno*.
 something, *kicēh*.
 sometimes, *kōbbe*, *kōbe kōbe*.
 son, *tshōṭā*, *bēṭā*.
 sow, v., *baṇno*.
 speak, *bōlno*.
 stand, *khōṛā ḍ'no*.
 star, *tārā*.
 stomach, *pēt*.
 storm, *shārgi*.
 stream, *nauē*.
 strong man, *mōṛ*.
 sun, *pāṇēsār*; sunshine, *rār*.
 sweet, *gūlūo*.
 take, *gīṇno*, *lauṇo*; take away,
 nīno.
 ten, *daush*; tenth, *dōshāu*.
 than, *dū*.
 that, *ōsō*.
 then, *taubṛe*, *tōbbe*.
 there, *tēā*, *tēidā*, *tēchā*; up to
 there, *tēchā tāi*.
 they, *ōsō*.
 thief, *cōr*.
 thirteen, *tēro*.
 this, *ēdzā*.
 thou, *tū*.
 three, *cīn*; third, *cijjā*.
 thy, *tērā*.
 tie, *baunhno*.
 tighten, *kōshno*.
 to, *khi*.
 to-day, *ādz*.
 to-morrow, *kāl*; day after —,
 pōrshi; on fourth day,
 tsōuthe.
 tongue, *dzibh*, *jibh*.
 tooth, *dānd*.
 town, *gaur*.

tree, *bikh*.

twelve, *bāro*.

twenty, *bish*.

two, *dūī*; two and a half, *ḍā'e*;

second, *dūjja*, *dūjjau*.

uncle, *kāko*.

under, *niṭhā*.

up, upwards, *abhā*.

upon, *gāī*.

very, *bō'rī* (not *r*).

village, *gāō*.

walk, *hōṇḍno*.

was, *thīa*, *thā*.

water, *pānī*.

way, *bāṭ*.

we, *amne*.

well, adv., *khāb*.

well, n., *kūā*.

what, *kā*.

wheat, *gūh*.

when? *kaubṛe*, *kōbbe*; (rel.),
jaubṛe, *jōbbe*.

where? *kēū*, *kēā*, *kēidā*; (rel.),
jēā, *jēidā*, *jēchā*.

white, *tsīṭā*.

who? *kūn*; (rel.), *dzū*, *jū*.

why? *kēōi*.

wife, *chēori*.

wind, *bāḡr*.

wise, *atshā*.

with, (along with), *sāthī*, *sātthe*
(instru.), *dā*.

woman, *chēori*.

write, *likhno*.

yes, *ō*.

yesterday, *hīz*; day before —,
phrēz; on fourth day back,
tsōuthe.

you, *tāē*; your, *tā'rū*.

SOUTH JUBBAL OR BISHSHAU

NOUNS

Masculine.

SINGULAR		PLURAL
Nom., Acc.	<i>gōhr-o</i> , horse (almost <i>gūhro</i>).	-e.
Gen.	-e <i>ko</i> .	-e <i>ko</i> .
Dat.	-e, -e <i>khe</i> .	-e, -e <i>khe</i> .
Abl.	-e <i>dū</i> .	-e <i>dū</i> .
Agent	-e.	-e.
Nom., Acc.	<i>rikk-</i> , bear.	<i>rikk-</i> .
Gen.	-o <i>ko</i> , <i>kā</i> .	-o <i>ko</i> , <i>kā</i> .
Dat.	-o <i>khe</i> .	-o <i>khe</i> .
Abl.	-o <i>dū</i> .	-o <i>dū</i> .
Agent	-e.	-e.

Feminine.

Nom., Acc.	<i>dādd-ī</i> , big sister.	-ī.
Gen.	-ī <i>rā</i> , -ī <i>kā</i> .	-ī <i>rā</i> , <i>ro</i> .
Dat.	-ī, -ī <i>khe</i> .	-ī <i>khe</i> .
Abl.	-ī <i>dū</i> .	-ī <i>dū</i> .
Agent	-īē.	-īē.

dīh-ī, daughter, has: Gen. -o *rā*, *kā*. Dat. -ī, -ī *khe*.
 Abl. -ī *dū*. Agent, -ē. Plur. -ī. Gen. -ī *ro*, *rā*. Dat. -ī,
 -ī *khe*. Abl. -ī *dū*. Agent, -ē.

Nom., Acc.	<i>bauhn-</i> , little sister.	-ī.
Gen.	-ē <i>rā</i> , <i>ro</i> , -ī <i>rā</i> , <i>ro</i> .	} as sing.
Dat.	-ī, -ī <i>khe</i> .	
Abl.	-ī <i>dū</i> .	
Agent	-īē.	

PRONOUNS

Nom., Acc.	<i>āñ</i> , I.	<i>āmnē</i> , we.
Gen.	<i>mēro</i> .	<i>āmma rā</i> .
Dat.	<i>mū</i> .	<i>āmū</i> .
Abl.	<i>mu kēi dū</i> .	<i>āmū dū</i> .
Agent	<i>mōē</i> .	<i>āmē</i> .

Nom.	<i>tū</i> , thou.	<i>tūē</i> , you.
Gen.	<i>tēro</i> .	<i>tūō ko</i> .
Dat.	<i>tā</i> .	<i>tūō</i> .
Abl.	<i>tā dū</i> .	<i>tūō dū</i> .
Agent	<i>taūe</i> .	<i>tūē</i> .

Nom., Acc.	<i>ō, sē</i> , he, that.	<i>ō, sē</i> .
Gen.	<i>tērū</i> .	<i>tēndī ko</i> .
Dat.	<i>tēs</i> .	<i>tēnnī</i> .
Abl.	<i>tēs dū</i> .	<i>tēn dū</i> .
Agent	<i>tēnnē</i> .	<i>tēnnīā</i> .

Fem. has: Gen. *tīō ko*. Dat. *tīō*. Abl. *tīō dū*. Agent *tīē*; plur. as masc.

Nom., Acc.	<i>ēdzō, ē</i> , this.	<i>ēdze</i> .
Gen.	<i>ē ko, ēs ko</i> .	<i>ēndī ko</i> .
Dat.	<i>ēs</i> .	<i>ēnnī</i> .
Abl.	<i>ēs dū</i> .	<i>ēn dū</i> .
Agent	<i>ēnnē</i> .	<i>ēnnīā</i> .

Fem., Nom. *ēdzē, ē*. Gen. *īō ko*. Dat. *īō*. Abl. *īō dū*. Agent, *īē*. Plur. Nom. *ēdzē*. Otherwise as masculine.
kūn, who?

Gen. *kos ku*, etc.

Agent, *kōne*.

Who (rel.) is *dzū*; what (interrog.) is *kā*.

ADJECTIVE PRONOUNS

ērū, of this kind; *tērū*, of that kind; *kērū*, of what kind? *jērū*, of which kind (rel.).

ēthtū, so much or many; *tēthtū*, so much or many (correl.); *kēthtū*, how much or many? *jēthtū*, as much or many (rel.).

ADJECTIVES

As regards agreement adjectives follow the same rule as in North Jūbbāl, not being declined except (i) when used as nouns, in which case they are treated as nouns and declined accordingly, or (ii) when ending in the usual masculine ending *-ā, -o*, etc., in which case the masculine

has nom. sing. -ā, -o, etc., and all the rest -e, feminine all through -i.

Comparison is expressed by means of *dū*, from, as: *ē atsha ōsau*, this is good; *ē ēs dū atsha ōsau*, this is good from this, i.e. better; *bāddhe dū atsha*, good from all, best.

ADVERBS

Time

<i>ēb</i> , now.	<i>pōrshī</i> , day after to-morrow.
<i>tēkhunī</i> , then.	<i>tsōuthē</i> , on fourth day.
<i>tōbē</i> , then.	<i>kījo</i> , yesterday.
<i>kōbē</i> , when?	<i>phōrzhō</i> , day before yesterday.
<i>jēkhunī</i> , when (rel.).	<i>tsōuthē</i> , on fourth day back.
<i>jōbē</i> , when (rel.).	<i>kōbē kōbē</i> , some time or other,
<i>āz</i> , to-day.	sometimes.
<i>kōbē</i> , sometimes.	<i>kōbē na</i> , never.
<i>dōtte, jīshī</i> , to-morrow.	

Place

<i>ūtthā</i> , here.	<i>ūdhe</i> , downwards.
<i>tētthā</i> , there.	<i>nīre</i> , near.
<i>kētthā</i> , where?	<i>dūr</i> , far.
<i>jētthā</i> , where (rel.).	<i>āgū</i> , in front.
<i>ūtthe zā</i> , up to here.	<i>pātshu</i> , behind.
<i>ūtthā</i> , from here.	<i>pānde</i> , beyond.
<i>bīhe</i> , inside.	<i>ānde</i> , on this side.
<i>bāinde</i> , outside.	<i>dauinda</i> , on the ground.
<i>ūbhe</i> , upwards.	

Others

<i>kē</i> , why?	<i>ō</i> , yes.
<i>shīgē</i> , quickly.	

PREPOSITIONS

<i>ro, rā, ko</i> , of.	<i>nīthā</i> , below.
<i>khe</i> , to.	<i>gashē</i> , upon.
<i>dū</i> , from.	<i>dā, dī</i> , in.
<i>kaū</i> , beside.	<i>zā</i> , up to.

<i>sātthe</i> , along with.	<i>ānde</i> , on this side of.
<i>khe</i> , for, for sake of.	<i>āgū</i> , <i>dū āgu</i> , in front of.
<i>pānde</i> , on that side of.	<i>pātshe</i> , behind.

VERBS

Verb Substantive

<i>õsu</i> or <i>o</i> , am.	<i>õsau</i> or <i>o</i> , are.
<i>õse</i> or <i>ě</i> , art.	<i>õsau</i> or <i>o</i> , are.
<i>õsau</i> or <i>o</i> , is.	<i>õsau</i> or <i>o</i> , are.

Neg. *nĩ āthĩ*, indeclinable.

Past, masc. sing. *thīā*; fem. sing. *thī*; plur., masc. sing. *thīe*; fem. *thī*.

pītno, beat

Imperat. *pīt.* *pīto.*

Pres. ind. or cond. *pīt-ūā*. -*ūē*.

-e. -all.

$$-a_k u_k, \quad -a_k u_k.$$

pītdā ū, etc., also used for pres. ind.

Fut. *pūt-ūlā*, *-ēlā*, *-ōlā*, *-ūle*, *-ōle*, *-ōle*. Fem. ends in *-ī*.

Imperf. *pīṭu thīā*, *pīṭe thīā*, *pīṭau thīā*, *pīṭū thīe*, *pīṭau thīe*, *pīṭau thīe*; fem. same with *thī*; for imperf. *pīṭdā thīā*, etc., is also used.

Past cond. *pītdā*; fem. *pītdi*; plur. *pītdē*; fem. *pītdī*.

Past, *pīṭā*, agreeing with obj. (-e; fem. -i).

Plup. *pītā thīā*, etc.

Conj. part. *pīṭṭau*, having beaten.

Stat. part. *pītēru*, having been beaten.

pīṭde means while beating or on beating.

$\bar{o}'no$, be, become

(The ' is not so marked as in North Jübbäl.)

Past, *ōū*.

Past cond. *ōndā*.

ājno, come

Imperat. *ājē* *ājau* (accent on second syllable).

Pres. ind. or cond. $\bar{a}j\bar{u}\bar{a}$.

Past. cond. *āzhdā*.

Past, *ājā*.

dēuno, goPres. ind. *dēūā*.Fut. *dē-ālā*, -*lā*, -*olā*, -*ūle*, -*ole*, -*ole*.Past. cond. *dēōda*.Past, *dēā*.*jāno*, go (used in composition)Past, *gōā*.*bōthno*, sitImperat. *bōth*.Fut. *bōthulā*.Past, *bōthā**khāno*, eatPres. ind. *khāūā* or *khāndā u*.Past, *khāū*.Stat. part. *khāēru*.*pīno*, drinkPres. ind. *pīūā* or *pīndā ū*.Past, *pīū*.Stat. part. *pīēru*.*dēno*, givePres. ind. *dēūā*.Past cond. *dēndā*.Past, *dittā*.Stat. part. *dēiēru*.*bōlno*, speakPast, *bōlū*.Stat. part. *bōlēru*.*kōnno*, doPres. ind. *kōrū*.Past, *kōo*.Stat. part. *kōriēru*.*āno*, bringPast cond. *ānda*.*nīno*, take awayStat. part. *nīēru*.

The stat. part. in *-ēru* is often heard with *-ēru* preceding the root of the verb, as *ēru kōri*, done, for *kōriēru*; *ēru dēi*, given, for *dēiēru*.

Ability is expressed as follows :—

mēre n̄h dēindu, I cannot give.

mēre rōṭi n̄h khāindi, I cannot eat bread.

mēre nāz khāindu, I can eat bread.

mēre n̄h ērīdu, I cannot do.

See corresponding note in North Jubbal.

To indicate a question *-e* is added to the verb.

NUMERALS

Cardinal

1. <i>ek.</i>	12. <i>bārau.</i>
2. <i>dū.</i>	13. <i>ṭērau.</i>
3. <i>cīn.</i>	14. <i>tsōṭṭau.</i>
4. <i>tsār.</i>	15. <i>pōndrau.</i>
5. <i>pānz.</i>	16. <i>sōlau.</i>
6. <i>tshau.</i>	17. <i>sāttrau.</i>
7. <i>sāt.</i>	18. <i>ṭhārau.</i>
8. <i>āṭh.</i>	19. <i>ōnīsh.</i>
9. <i>nav.</i>	20. <i>bīsh.</i>
10. <i>darush.</i>	100. <i>shau.</i>
11. <i>gāraru.</i>	

ORDINALS

1st. <i>paihlau.</i>	6th. <i>tshōṭāu.</i>
2nd. <i>dūjjau.</i>	7th. <i>sātāu.</i>
3rd. <i>cījjau.</i>	8th. <i>āṭhāu.</i>
4th. <i>tsōuthau.</i>	9th. <i>nōṭāu.</i>
5th. <i>pānzāu.</i>	10th. <i>dōshāu.</i>
$1\frac{1}{2}$ <i>dūjādha.</i>	$2\frac{1}{2}$ <i>cījādha.</i>

These strange expressions seem to mean "a half less than", like the English expressions half seven, half eight, etc., which some people use for half-past six, half-past seven, etc.

SENTENCES

1. *Tēro nāũ kã o?* Thy name what is?
2. *Ēs gōhre ri or ki kēthī ōmbār o?* This horse of how-much age is?
3. *Ītthe dū Kāshmīre zã kēthō dūr ai?* Here from Kashmir to how-much far is?
4. *Tēre bābbā rē kēti tshōte?* Thy father of how-many boys?
5. *Ādz āũ bāre dūre dū ājjā.* To-day I very far from came.
6. *Mēre kākke rā tshōtā ěs ri bauhni sātthē bāhā ōā.* My uncle of boy him of sister with married became.
7. *Gauhre tsitte gōhre ri zīn o.* House-in white horse of saddle is.
8. *Ēs ri pītthe gashē zīn baunho.* Him of back upon saddle tie.
9. *Mōē ěs rā tshōtā khūb pītā.* By-me him of boy well was-beaten.
10. *Dōūko dī gāo bākri tsārau.* Hill-top on cows goats he-is-grazing.
11. *Ēs dālo nīthā gōhre gashē bōthā.* This tree under horse upon he-sat.
12. *Ēs rā bāth āpni bauhni dū bōrā o.* Him of brother sister than big is.
13. *Ēs ru māl cīje thānni o.* This of price two-and-a-half rupees (see note).
14. *Mērā bāb nānhke gauhrā dā rauho.* My father small house in remains (lives).
15. *Ēs rūpōyye dēo.* Him-to rupees give.
16. *Ēs dū tōio kōrau rūpōyye.* Him from back make rupees (take back).
17. *Khūb pītāu-s tōbbe bānnho.* Well beat-him, then tie (him).

18. *Kūḷ dū pāṇi gāro*. Well from water draw.

19. *Mu dū āge tsālo*. Me from before go.

20. *Kōs rā tshōṭā ājjā tāṛ pātshe?* Whom of boy (has) come thee behind?

21. *Taṛ kōs dū āṇo mūl?* By thee whom from was-brought (in) price?

22. *Gāo dū ēkkī dūkāndāra kaundu āṇo*. Village from one shopkeeper from was-brought.

Notes.—13. See note in North Jubbal and Kuar. 17. The *s* is interesting; such pronominal suffixes are very common in Northern Panjabi and Lahndi. 22. *ēkkī*, inflected form of *ēk*, one. The same form is found in Panjabi.

VOCABULARY

above; see "up", "upon".

all, *bāddhe*.

ass, *gāddhā*.

back, *pīṭṭh*.

backwards, *pātshu*, *pātshe*.

bad, *nikāmmā*.

be, become, *ō'no*.

bear, *rikkh*.

beat, *pīṇo*.

beautiful, *bāṇṭhā*.

bed, *mānzā*.

before, *āgū*.

behind, *pātshu*, *pātshe*.

below, *nīṭhā*, (adv.) *ūdhe*.

beside, *kaū*.

beyond, *pānde*.

big, *bōro*, *bāro*.

bitch, *kūkrī*.

body, *sarir*.

book, *kātāb*.

boy, *tshōṭā*.

bread, *nāz*, *rōṭi*.

bring, *āṇo*.

brother, *bāih*, (older) *dāddā*.

buffalo, *mhauish*.

bull, *bōlōd*.

buttermilk, *shāsh*.

buy, *māl āṇo*.

call, *bōdno* (not *n*).

cat, *birāl-a*, fem. -*ē*.

cock, *kūkrā*.

cold, *shēla*.

come, *ājno*.

cow, *gāo*.

cowherd, *gūālā*.

daughter, *dihī*, *tshōṭi*.

day, *dās*.

die, *mōrno*.

do, *ērno*, *kōnno*.

dog, *kūkūr*.

downwards, *ūdhe*.

draw (water), *gārno*.

drink, *pīṇo*; cause to —, *pīāno*.

ear, *kān*.

eat, *khāno*; cause to —, *khāno*.

eight, *āih*; eighth, *āṭhāu*.

eighteen, *īhārau*.

elephant, *āthhī*.

eleven, *gīārau*.

eye, *ākh*.

face, *mīh*.

fall, *pōrno*.

far, *dūr*.

father, *bābbā*.

field, *khēcau*.

fifteen, *pōndrau*.

fight, *lōrno*.

first, *paihlau*.

fish, *māchi*.

five, *pānz*; fifth, *pānzūau*.

foot, *lāt*.

forwards, *āgū*.

four, *tsār*; fourth, *tsōuthau*.

fourteen, *tsōūdau*.

from, *dū*.

front, in, *āgū*.

fruit, *phōl*.

ghi, *gūh*.

girl, *tshōṭi*.

give, *dēno*.

go, *dēuṇo*; in compos. *jāno*.

goat, *bākr-ā*, fem. -*i*.

good, <i>ātsha</i> .	married, be, <i>biāhā o'no</i> .
graze, tr., <i>tsārno</i> ; int., <i>tsōrno</i> .	meat, <i>ḍōlkī</i> .
ground, on the, <i>dauinda</i> .	meet, <i>bhētno</i> .
hair, <i>māṇḍalo</i> .	milk, <i>dūdh</i> .
hand, <i>āhth</i> .	moon, <i>dzūṇ</i> .
he, <i>ō, sē</i> .	mother, <i>ṛjji</i> .
head, <i>māṇḍ</i> .	mountain, <i>ḍo'g</i> .
hear, <i>shunno</i> .	much, so, <i>ēthtā</i> ; so — (correl.), <i>tēthtā</i> ; how — ? <i>kēthtā</i> ; as — (rel.), <i>jethtā</i> .
hen, <i>kūkri</i> .	my, <i>mēro</i> .
hence, <i>itihā</i> .	name, <i>nāñ</i> .
here, <i>itihā</i> ; up to —, <i>itihā zā</i> .	near, <i>nīre</i> .
hill, <i>ḍo'g</i> .	never, <i>kōbē na</i> .
hilltop, <i>ḍōūk</i> .	night, <i>rāt</i> .
horse, <i>gōhro</i> .	nine, <i>nau</i> ; ninth, <i>nōūau</i> .
hot, <i>nīātū</i> .	nineteen, <i>ōnīsh</i> .
house, <i>tāpra</i> , <i>gau'r</i> , <i>gauhr</i> .	no, <i>na</i> .
hundred, <i>shau</i> .	nose, <i>nāk</i> .
husband, <i>baufā</i> .	not, <i>na, nīh</i> .
I, <i>āñ</i> .	now, <i>ēb</i> .
ignorant, <i>jōgōr</i> .	of, <i>ro, ra, ko, ka</i> .
in, <i>dā, dī</i> .	oil, <i>tēl</i> .
inside, <i>bīfhe</i> .	on, <i>gashē</i> .
iron, <i>lōhū</i> .	one, <i>ēk</i> .
jackal, <i>sail</i> .	one and a half, <i>dūjādha</i> .
jungle, <i>gāhl</i> .	our, <i>āmma rā</i> .
kind, of this, <i>ērū</i> ; of that —, <i>tērū</i> ; of what — ? <i>kērū</i> ; of which — (rel.), <i>jērū</i> .	outside, <i>bāinde</i> .
lazy, <i>ālśī</i> .	pen, <i>kōlōm</i> .
learn, <i>shīkhno</i> .	pig, <i>suṅgur</i> .
leopard, <i>bāhg</i> .	place, v., <i>tshārno</i> .
lie, <i>suino</i> .	plain, n., <i>sō</i> .
little, <i>nānhko, nanhko</i> .	plough, <i>aul jūṇḍno</i> .
load, <i>bāhrā</i> .	quickly, <i>shīgē</i> .
look, <i>dēkhno</i> .	rain, n., <i>dzaur</i> .
maize, <i>kukrī</i> .	read, <i>pōrno</i> .
make, <i>cāṇno</i> .	remain, <i>rauho</i> .
man, <i>ādmī</i> .	river, <i>nau</i> .
mare, <i>gōhri</i> .	saddle, <i>zīn</i> .

sake, for sake of, <i>khe</i> .	thirteen, <i>tērau</i> .
say, <i>bōlno</i> .	this, <i>ēdzo</i> .
see, <i>dēkhno</i> .	thou, <i>tū</i> .
seed, <i>bīj</i> .	three, <i>cīn</i> ; third, <i>cījau</i> .
seven, <i>sāt</i> ; seventh, <i>sātūau</i> .	thy, <i>tēro</i> .
seventeen, <i>sāttrau</i> .	tie, <i>bānnhno</i> .
sharp, <i>pōīnau</i> .	to, <i>khe</i> .
she, <i>ō</i> , <i>sē</i> .	to-day, <i>āz</i> .
sheep, <i>bai'ī</i> .	to-morrow, <i>dōtte</i> , <i>jīshī</i> ; day
shepherd, <i>bēhṛāla</i> , <i>bākrāla</i> .	after —, <i>pōrshī</i> ; on fourth
shopkeeper, <i>dūkāndār</i> .	day, <i>tsōuthē</i> .
side, on this side of, <i>āṇḍe</i> ; on	tongue, <i>dzibh</i> .
the far side of, <i>pāṇḍe</i> .	tooth, <i>dānd</i> .
sister, older than person re-	town, <i>bōīzār</i> .
ferred to, <i>dādḍī</i> ; younger	tree, <i>dāl</i> .
than do., <i>bauhn</i> .	twelve, <i>bārau</i> .
sit, <i>bōḥno</i> .	twenty, <i>bīsh</i> .
six, <i>tshau</i> ; sixth, <i>tshōūau</i> .	two, <i>dū</i> ; second, <i>dājjan</i> ; two
sixteen, <i>sōlau</i> .	and a half, <i>cijādha</i> .
sleep, <i>sutno</i> .	uncle, <i>kākkō</i> .
sometimes, <i>kōbē</i> , <i>kōbī</i> .	under, <i>nīthā</i> .
son, <i>tshōtā</i> .	up, upwards, <i>ūbhe</i> .
sow, <i>bōno</i> .	up to, <i>zā</i> .
speak, <i>bōlno</i> .	upon, <i>gashē</i> .
star, <i>tārā</i> .	very, <i>khūb</i> .
stomach, <i>pēt</i> .	village, <i>gaur</i> .
storm, <i>baunlā</i> .	walk, <i>tsūlno</i> , <i>dēuno</i> .
stream, <i>gāhḍ</i> .	was, <i>thīā</i> .
strong, <i>tshēōṛa</i> .	water, <i>pānī</i> .
sun, <i>sūruz</i> .	way, <i>bāṭ</i> .
sunshine, <i>dauh</i> .	we, <i>āmme</i> .
sweet, <i>gūlāo</i> .	well, adv., <i>khūb</i> .
take away, <i>nīno</i> .	well, n., <i>kūā</i> .
ten, <i>dansh</i> ; tenth, <i>dōshūau</i> .	what, <i>kā</i> .
than, <i>dū</i> .	wheat, <i>gūlīh</i> .
then, <i>tēkhunī</i> , <i>tōbē</i> .	when, <i>kōbē</i> ; (rel.), <i>jēkhunī</i> , <i>jōbē</i> .
there, <i>tētīhā</i> .	where, <i>kētthā</i> ; (rel.), <i>jētthā</i> .
they, <i>ō</i> , <i>sē</i> .	white, <i>tsītto</i> .
thief, <i>tsōūr</i> .	who, <i>kūn</i> ; (rel.), <i>dzū</i> .

why, *kẓi*.
wife, *tshěōyī*.
wind, *bāgūr*.
with (along with), *sātthe*.
woman, *tshěōyī*.
write, *līkhno*.

yes, *ō*.
yesterday, *hījo*; day before —,
phōrzo; on fourth day back,
tsōuthě.
you, *tūe*.
your, *tūō ko*.

DIALECTS OF SUKET AND MANDI

INTRODUCTION

The states of Māṇḍi and Sūkēt lie due north and north-west of Simla; they are bounded by Kulū on the east and Kāngrā on the west, while to the north of Māṇḍi lies the district of Chōṭā Bānghāl. The main dialect is Māṇḍēālī, spoken in the west of Sūkēt and over the whole of Māṇḍi except the extreme north and east. To the north are found the very similar subdialects of North Māṇḍēālī, and, across the border in British territory, Chōṭā Bānghālī. To the east we may distinguish two subdialects of Māṇḍi Sīrājī, one spoken on the east of the State for some miles north and south of the village of Māṅlaur in Kulū just on the Māṇḍi border, and another adjoining this on the west in the Bākhli valley south of the Bīās River. We might call the two jointly Māṇḍi Sīrājī, and separately Eastern Māṇḍēālī and Bākhli after the Bākhli Khād, on the banks of which it is spoken. The word *sīrājī* from *sīrāj*, hill, means the same as *pāhārī*, belonging to the hills. *sīrāj* or *sīrāz*, is commonly used in Māṇḍi and Sūkēt.

Turning to Sūkēt we find as above that in the west of the State the dialect is pure Māṇḍēālī; in the east there are two dialects, Eastern Sūkēti, adjoining the Māṇḍēālī of the west of the State, and Sūkēt Sīrājī on the extreme east, extending also north over the Māṇḍi border. This dialect lies directly south of Eastern Māṇḍēālī and Bākhli. To the south of these Sūkēti dialects is found Kīṭhālī, the chief dialect spoken round Simla. To the east of Sūkēt Sīrājī on the south is the dialect of Kōṭ Gurū and to the north Outer Sīrājī. To the east of Eastern Māṇḍēālī are (from south to north) Inner Sīrājī, Saṁji, and Kulūi. To the west of Sūkēt are the Bīlāspūr dialects and to the

west of Māṇḍī is Kāṅgrī. All the dialects lying round those now to be dealt with are treated of in the Monograph on Northern Himalayan Languages.

I looked into the dialects of Jhūṅgī in Māṇḍī and Gihṛē (Giri or Ghiri on the maps) in Sūkēt and found that the former was almost indistinguishable from Eastern Sūkēti and that the latter was the same as Māṇḍēālī. A few remarks on the dialect of Jhūṅgī will be found under Eastern Sūkēti. Immediately to the south is the State of Bhājji, the dialect of which I examined and found to be ordinary Kiūṭhālī.

For Māṇḍēālī, North Māṇḍēālī, and Chōṭā Bāṅghālī see *Lang. North. Him.*

EASTERN SUKETI

NOUNS

The prepositions for the gen., dat., and abl. are *rā*, *lē*, and *kā* respectively. The plural is the same as the sing. except in the voc. case. Exception: nouns whose nom. sing. ends in *-ā* change it to *-e* for the plur.

PRONOUNS

The 3rd pers. pronouns have different forms for the masc. and fem. oblique sing.

NUMERALS

For 3 the form in *c* which is lost further north is still used.

VERBS

The pres. ind. and pres. cond. have the same form. The fut. has an interesting indeclinable form in *-āṅg*, a form also found in the Sāsī dialect. There is another form for the 1st pers., *-mā*, pl. *-me*.

The stat. part. ends in *-īrā*.

There is, as is the case with all dialects near Simla, a special negative form for the pres. of the verb subst.:—affirmative *āsī*: neg. (*nī*) *āthī*.

Habit is expressed after the Urdu and Hindi model:—

āchā kērū, is in the habit of coming, corresponds to
āyā kārtā hai.

The idea of actually doing a thing at the moment is expressed by means of the stative part of *laggnā*.

Especially noteworthy is the participle by means of which the conception of ability is rendered. This partic. ends in *-tā* or *-dā* according to whether the verbal root ends in a surd or sonant letter. Thus we have *coltā* from *cōkṇā*, lift, and *likhtā* from *likṇā*, write, but *pōrhā* from *pōrhṇā*, read.

The infin. is used as in Panjabi in a finite sense with the nom. in the agent case. The 1st and 2nd prons. sing. have a different agent when used with the infin.

Forms of the verb requiring the agent case are sometimes strangely used in the fem. where we should expect the masc. Examples are given at the end of the paradigms of verbs.

SUKET SIRAJI

NOUNS

The singular and plural are alike as in Eastern Sūkēti. The gen. does not need a special preposition. It ends in *-ō* or *-ā*. A gen. with the prep. *rā* is also found.

PRONOUNS

The 3rd pers. sing. has special obl. forms for the fem.

VERB

The conjugation of the verb is very much the same as in Eastern Sūkēti. The stat. part. ends in *-ādā*.

The use of the fem. where one would expect the masc. is found as in Eastern Sūkēti. All the pronouns have special forms for the agent when used with the finite infin.

To express ability an organic passive pres. part. is employed, as *khāṇdā*, from *khāṇā*, eat; *jāṇdā*, from *jāṇā*, go.

BAKHLI

NOUNS

The prepositions for the gen., dat., and abl. are *rā*, *bē*, and *gā*. *bē* is found over the border in Inner Sīrājī and Kuḷūi and shortened to *-b* in Sāinjī.

PRONOUNS

The usual special form for the oblique sing. fem. in the 3rd pers. is found.

VERBS

There are no less than three forms of the fut., one being indeclinable. They end in *-ng*, *-ghā*, and *-lā*.

The pres. part. ends in *-ā* as in Māṇḍēālī, the stat. part. in *-ādā*.

Ability is expressed by means of an organic pass. part. in *-dā* as *jāṇdā*, from *jāṇā*, go; *khāṇdā* or *khāḥṇdā* from *khāṇā*, eat.

EASTERN MANDEALI

NOUNS

The prepositions for the gen., dat., and abl. are *rā*, *bē*, and *lēḍē*. *bē* has been noticed above, *lēḍē* corresponds to the *lēṛā* of Inner Sīrājī.

PRONOUNS

The 3rd pers. prons. have special forms for the fem. obl. sing.

VERBS

As in Bākhli there are three forms for the future. One is the same as the pres. ind. or pres. cond., *-ū*, another ends in *-ghā*, and the third in *-lo*.

The stat. part. ends in *-īrā*.

For Kuḷūi, Sāinjī, Inner and Outer Sīrājī see *Lang. North. Him.*

EASTERN SUKETI

NOUNS

SINGULAR	PLURAL
<i>Masculine.</i>	
Nom., Acc. <i>ghōr-ā</i>	-ē.
Gen. -e <i>rā.</i>	
Dat. -e <i>lē.</i>	as
Abl. -e <i>kā</i>	sing.
Agent -ē.	
Voc. -ēā.	-ēō.
Nom., Acc. <i>ghōr-</i> , house.	
Gen. -ā <i>rā.</i>	as
etc.	sing.
Agent -ē.	
<i>bāb</i> , father. Gen. <i>bābbā rā.</i> Agent, <i>bābbē.</i> Voc. <i>bābbā.</i>	
<i>hātthī</i> , elephant. Agent, <i>hātthī.</i>	

Feminine.

Nom., Acc. <i>shōhr-ē</i> , girl.	-ī.
Gen. -ī <i>rā.</i>	as
etc.	sing.
Agent -ī.	
Nom., Acc. <i>bēbb-ē</i> , sister.	-ī.
Gen. -ī <i>rā.</i>	as
etc.	sing.
Agent -ī.	

PRONOUNS

Nom., Acc. <i>hā</i> , I.	<i>hāmmē.</i>
Gen. <i>mērā.</i>	<i>mhārā.</i>
Dat. <i>māllē.</i>	<i>hāmmā lē.</i>
Abl. <i>mā kā.</i>	<i>hāmmā kā.</i>
Agent <i>mō</i> , w. infin. <i>mā.</i>	<i>hāmmē.</i>
Nom., Acc. <i>tū.</i>	<i>tāmmē.</i>
Gen. <i>tērā.</i>	<i>thāra.</i>
Dat. <i>tāllē.</i>	<i>tāmma lē.</i>
Abl. <i>tā kā.</i>	<i>tāmma kā.</i>
Agent <i>tāū</i> , w. infin. <i>tā.</i>	<i>tāmmē.</i>

Nom., Acc.	sō, he, that, it.	tēu.
Gen.	tēh rā.	tinna rā.
Dat.	tēs lē.	tinna lē.
Abl.	tēs kā.	tinna kā.
Agent	tinnī.	tinnē.

Fem. sing.: Gen. tēa rā. Dat. tēa lē. Abl. tēa kā.
Agent, tēa.

Nom., Acc.	ēh, this.	ēu.
Gen.	ēs rā.	inna rā.
Dat.	ēs lē.	inna lē.
Abl.	ēs kā.	inna kā.
Agent	innī.	innē.

Fem. sing.: Gen. ēā rā. Dat. ēa le. Abl. ēa kā.
Agent, ēa.

In Jhūngī, which lies to the extreme south of Māṇḍī State, the dialect is the same. Thus in the nouns and pronouns the only difference is that *jē* is used for *lē*, to, and *khā* for *kā*, from; and that the word for "to me" inserts an *n*:—*mānjō*.

	<i>kuṇ</i> , who?	<i>dzun</i> , who (rel.).
Gen.	<i>kōs rā</i> , etc.	<i>dzēs ra</i> , etc.
Agent,	<i>kuṇī</i> .	<i>dzunī</i> .

kōī, someone, anyone; *kīch*, something, anything;
dzēhrā kīchh, whatever; *sābb*, all; *kījē*, what?

PRONOMINAL ADJECTIVES

ēhrā, of this kind; *tēhrā*, of that kind; *kēhrā*, of what kind? *dzēhrā*, of which kind (rel.).

ētrā, so much or many; *tētrā*, so much or many (correl.);
kētrā, how much or many? *dzētrā*, as much or many (rel.).

ADJECTIVES

Comparison.—There are no special forms; *kā*, from, is used (in Jhūngī *khā*).

khōrā, good; *ēs kā khōrā*, better than this.

sābbī kā khōrā, better than all, best.

NUMERALS

Cardinals

1. <i>ēk</i> .	11. <i>gaira</i> .
2. <i>dūe</i> .	12. <i>bāra</i> .
3. <i>trāṣ, cōn</i> .	13. <i>tērah</i> .
4. <i>tsār</i> .	14. <i>caudah</i> .
5. <i>pānj</i> .	15. <i>pāndrah</i> .
6. <i>tshē</i> .	16. <i>sōḷah</i> .
7. <i>sāt</i> .	17. <i>sātārah</i> .
8. <i>ātth</i> .	18. <i>thārah</i> .
9. <i>nau</i> .	19. <i>ānnī</i> .
10. <i>dāss</i> .	20. <i>bīh</i> .

In Jhūngi the numerals are the same except the following:—

5. <i>pānj</i> .	11. <i>tsaudah</i> .
6. <i>tshau</i> .	16. <i>sauḷa</i> .
7. <i>sāth</i> .	19. <i>ānī</i> (accent on -ī).
10. <i>dōss</i>	

ORDINALS

1st. <i>paihlā</i> .	3rd. <i>ciūtā</i> (Jh. <i>ciūthā</i> ,
2nd. <i>dujjā</i> (Jh. <i>dūjjā</i>).	<i>cīyyā</i>).

ADVERBS

Time

<i>ēbē</i> , now.	<i>pōrshī</i> , day after to-morrow.
<i>tiā</i> , then.	<i>tsauthe</i> , on fourth day.
<i>kōbhē</i> , when?	<i>hīdz</i> , yesterday.
<i>dzīā</i> , when (rel.).	<i>phārdz</i> , day before yesterday.
<i>ājj</i> , to-day.	
<i>kāl</i> , to-morrow.	<i>tsauthe</i> , on fourth day back.
<i>dhair</i> , every day.	

For Jhūngi the following are different:—

<i>ēbbē</i> , now.	<i>ādz</i> , to-day.
<i>kōbbē</i> , when?	<i>pārshī</i> , day after to-morrow.

Place

<i>īnde</i> , here.	<i>dūr</i> , far.
<i>tīnde</i> , there.	<i>āgo</i> , <i>āgo</i> , in front.
<i>kīnde</i> , where ?	<i>pitshau</i> , behind.
<i>dzīnde</i> , where (rel.).	<i>mītre</i> , inside.
<i>ābēh</i> , upwards.	<i>bāgge</i> , outside.
<i>ūndēh</i> , downwards.	<i>pār</i> , on the further side.
<i>nēr</i> , near.	<i>wār</i> , on the nearer side.
<i>īndā kā</i> , from here.	<i>īndā tikk</i> , hither, up to here.

In Jhūngī the same except :

<i>ētthī</i> , here.	<i>kētthī</i> , where ?
<i>tētthī</i> , there.	<i>dzētthī</i> , where (rel.).

Others

<i>kī lē</i> , why ?	<i>sūllē</i> , well.
<i>āh</i> , yes.	<i>dzhāt</i> , quickly.
<i>na</i> , <i>nī</i> , no, not.	

PREPOSITIONS

<i>tōl</i> , under.	<i>tīkk</i> , up to.
<i>dzhōtṭe</i> , under.	<i>gāsh</i> , upon.
<i>rā</i> , of.	<i>mānjhe</i> , in.
<i>lē</i> , to.	<i>āgo</i> , <i>āgo</i> , in front of.
<i>sāuge</i> , along; <i>mā sāuge</i> ,	<i>pitshau</i> , behind.
with me.	<i>kōtṭhe</i> , for sake of; <i>ēs re</i>
<i>kā</i> , from, than.	<i>kōtṭhe</i> , for his sake.

Jhūngī *jō*, to; *khā*, from, than.

VERBS

Verb Substantive

Pres. *āsī*, indeclinable.

Neg. *nī āthī*, indeclinable.

Past sing. masc. *thīā*, fem. *thī*; plur. *thīe*, fem. *thī*.

pōrnā, *pārṇā*, fall

Imperat. <i>pōr</i> .	<i>pōrā</i> .
Fut. <i>pōrmā</i> or <i>pōrāṅg</i> .	<i>pōrme</i> or <i>pōrāṅg</i> .
<i>pōrāṅg</i> .	<i>pōrāṅg</i> .
<i>pōrāṅg</i> .	<i>pōrāṅg</i> .

The form in *-mā*, *-me* is confined to the 1st person.

Pres. cond. or	$\left\{ \begin{array}{l} p\check{r}\bar{a}. \\ p\check{r}e. \end{array} \right.$	$\left\{ \begin{array}{l} p\check{r}\bar{a}. \\ p\check{r}o. \end{array} \right.$
pres. ind.	$\left\{ \begin{array}{l} p\check{r}o, p\check{r}\bar{a}. \end{array} \right.$	$\left\{ \begin{array}{l} p\check{r}o. \end{array} \right.$

Past, *p\check{r}\bar{a}*.

Past cond. *p\check{r}\bar{d}\bar{a}*.

Conj. part. *p\check{r}\bar{i}ke*, having fallen.

Stat. part. *p\check{r}\bar{i}r\bar{a}*, in the state of having fallen.

Agent, *p\check{r}\bar{n}\bar{e}\bar{a}\bar{l}\bar{a}*, fallen.

Pres. contin. *p\check{r}\bar{d}\bar{a} l\bar{a}g\bar{i}r\bar{a}*, I am (just now) falling.

Slight differences in Jhūngī:—

Pres. cond. and ind. *p\check{r}\bar{a}-\bar{a}*, *-au*, *-au*, *-\bar{a}*, *-au*, *-au*.

Fut. *p\check{r}\bar{a}ṅghā*, fem. *p\check{r}\bar{a}ṅghī*; plur. *p\check{r}\bar{a}ṅghe*, fem. *p\check{r}\bar{a}ṅghī*; also *p\check{r}\bar{a}ṅg*, indeclinable.

īchṇā, come

Imp. *īech*

īechā: also *āech*

āechā.

Fut. *īchmā* or *īchāṅg*.

Pres. ind. *īchṇ*.

Past cond. *īchdā*.

Past, *āyā*.

Conj. part. *āechīke*.

Stat. part. *āīrā*.

Pres. contin. *īchdā l\bar{a}g\bar{i}r\bar{a}*, I am coming.

Jhūngī, only *āech-*, form.

Fut. *āchāṅghā* or *āchāṅg*.

hōṇā, be, become

Fut. *hāmmā* or *hāṅg*.

Past, *hōā*.

Past cond. *hāndā*.

jāṇā, go

Fut. *jāmmā*, *jāṅg*.

Past cond. *jāndā*.

Past, *gōā*.

Jhūṅgi, jāṇū and *nōshṇā*. The fem. of *jāṇā* shows epenthesis. It is *jaiṇṭ* instead of *jāṇṭ*.

rauṇā, remain

Pres. ind. *rauṇ*.

Fut. *raumā*, *rauṅ*.

Past, *rauā*.

bēshṇā, sit

Past, *baiṭṭhā*.

Stat. part. *baiṭṭhīrā*.

dzīkṇā, beat

Fut. *dzīkṇṅ*, *dzīkmā*.

khāṇā, eat

Past, *khāddā*.

pīṇā, drink

Past, *pīyyā*.

dēṇā, give

Fut. *dēṅ*, *dēmmā*.

Past cond. *dēndā*.

Past, *dīyyā*.

kārṇā, do

Past, *kīyyā*, *kittā*.

āṇā, bring

Past, *āṇā*.

nīṇā, take away

Past, *nīyyā*.

Habit and Continuance.—*dhavṛ āchā kōra*, he comes every day (*āchā* is indeclinable).

khāṇdā lāgīrā, he is eating (at this moment).

khāṇdē lāgīrī, she is eating.

khāṇde lāgīre, they are eating.

khāṇdī lāgīrī, they (fem.) are eating.

Ability.—Ability is expressed by means of a participle which ends in *-tā* when the last letter of the verbal root is

an unvoiced consonant, and *-dā* when it is a voiced consonant or vowel.

mēre nī cōktā ētrā bhār (Jh. *cōkthā*), I cannot lift so great a load (*cōknā*, lift).

mēre nī ēh kātāb pōrhdē, I cannot read this book (Jh. do.).

thāre nī likhtā (Jh. *likhthā*), you cannot write.

So also *māktā* (Jh. do.) is the particle from *māḷṇā*, be finished.

In the past tense of transitive verbs and the infinitive (when used as a finite verb) there is a strange use of the feminine in negative clauses where we should expect the masculine.

mā nī jāṇī, I will not go. Jhūṅgī *mā nī jāṇī* or *nōshṇī*; cf. Panjabi *māi nēhī jāṇā*.

mō nī kittī, I did not do (Jh. do.).

tūmmē ēhrā kām m nī kittī, you did not do such a work (Jh. do.); but *mō kittā*, I did it (Jh. do.).

It is noteworthy that the forms for the agent case of *hā*, I, and *tā*, thou, normally *mō* and *taṇ*, become *mā* and *tā* with the infinitive, as *tā nī hērnī*, thou art not to look; cf. *mā nī jāṇī*, above.

The nominative is used for the logical object even with pronouns.

mō ēh mārā, I beat him.

innī hā mārā, they beat me.

To express advisability, necessity, the word *lauṇī* is used unchanged as

hāmma lauṇī braiḷ, we want a cat.

hāmmē lauṇī dūe bāṇāe, we want two bears.

māṅ lauṇī tsākar, I want a servant.

SENTENCES

1. *Tērā nāñ kījē?* Thy name what?
2. *Kētrī bārshā rā ēh ghōrā?* How-many years of this horse?
3. *Īndā kā Kāshmirā tikk kētrā dūr?* Here from Kashmir up-to how-much far?
4. *Thāre bābbā re ghāre kētrē shōhrā āsī?* Your father of house-in how-many boys?
5. *Hā bārā dūrā kā hāndē āyā.* I very far from walking came.
6. *Mēre kākā rā shōhrā ēs rī baihnī sāuge bēirā.* My uncle of boy this of sister with married.
7. *Ghōre shētte ghōrē re kātthe āsī.* House-in white horse of saddle is.
8. *Ēs rī pītthe gāsh kātthe thōkko.* Him of back upon saddle tie.
9. *Mō ēs rā shōhro bārā mārā.* By me him of boy much was beaten.
10. *Sō baune gāue bākre tsāro.* He jungle-in cows goats grazes.
11. *Dāle dzhōtte ghōre gāsh baitthirā.* Tree under horse upon seated.
12. *Ēs rā bhāe baihnī kā bōddā āsī.* Him of brother sister than big is.
13. *Ēs rā māl dhāe rūpāyye.* This of price two-and-a-half rupees.
14. *Mērā bāb rauo mātthe ghōre.* My father remains (lives) small house-in.
15. *Ēs lē ēh rūpāyye dē dē.* Him to these rupees giving give.
16. *Ēs rūpāyye ēs kā ōrē lau.* Him from these rupees hither take.
17. *Ēs lē ain dzik rāshī kā bānnh.* Him to well beat ropes with tie.

18. *Khūe kā pānī kādḍh*. Well from water draw (bring out).

19. *Mēre āgo tsālo*. Me before go.

20. *Kōs rā shōhra tūmma pītshu āo* (or *ācho*). Whom of boy you behind comes.

21. *Ēh mūl kōs kā lauā*. This price-in whom from was-taken?

22. *Ēh graūā re hāṭṭiwāḷe kā lauā*. This village of shopkeeper from was-taken.

Notes.—5. *hāṇḍe*, the *e* is added for euphony to the root *hāṇḍ*; *hāṇḍe aṇṇā*, walking come. 7. *rē kātṭhē* or *ri kātṭhi*, short *i* and *e* being often interchangeable. 17. *ain*, an Arabic word, here meaning "exactly" or "well".

VOCABULARY

Words within brackets belong to the Jhūngī dialect

- able, be, see Grammar.
 all, *sābb*.
 arrive, *pujñā*.
 ass, *khōtrā*,
 back, *piṭṭh*, *piṭṭh*.
 backwards, *piṭshu*.
 bad, *bārā*.
 be, become, *hōnā*.
 bear, *bānāch*.
 beat, *dzīkṇā*, *mārnā*.
 beautiful, *bānkā*.
 bed, *mānzā*.
 before, *āgo*, *āgo*.
 behind, *piṭshu*, *piṭshau*.
 below, *tōl*; adv., *āndēh*.
 beyond, *pār*.
 big, *bōḍā*.
 bitch, *kūttē*.
 body, *sārīr*.
 book, *kātāb*.
 boy, *shōhrā*, *bālāk*, *tshōkrā*.
 bread, *rōṭṭī*.
 bring, *āṇṇā*.
 brother, elder, *dād*; younger, *bhāo*.
 buffalo, *mhaīsha*; f., *mhaīsh*.
 bull, *bōḍ*.
 buttermilk, *tshā*.
 call, *bōḷnā*.
 camel, *ūt*.
 carpenter, *duchān*.
 cat, *brail*.
 clothes, *jhīkrā*.
 cock, *kukhrā*.
 cold, *shēlā*, *thāṇḍā*.
 come, *ichnā*.
 cow, *gāo*.
 cowherd, *gñālā*.
 daughter, *shōhri*, *mānni*.
 day, *dhairā*.
 desire, *lauṇī*, see Grammar.
 die, *mārnā*.
 do, *kārnā*.
 dog, *kūttā*.
 downwards, *āndēh*.
 draw (water), *kāḍḍhṇā*.
 drink, *pīṇā*.
 ear, *kān*.
 eat, *khānā*.
 egg, *bāttī*.
 eight, *āṭṭh*.
 eighteen, *thārah*.
 elephant, *hātthī*.
 eleven, *gairā*.
 eye, *ākḥ*.
 face, *mūh*.
 fall, *pōrnā*, *pārṇā*.
 far, *dūr*.
 father, *bāb*.
 field, *khēc*.
 fifteen, *pāndrah*.
 fight, *dzhāgārnā*.
 finished, be, *mūkṇā*.
 first, *paḥlā*.
 fish, *māchli*.
 five, *pānj* (*pānj*).
 flow, *baḥṇā*.
 foot, *khūr*.
 forwards, *āgo*, *āgo*.
 four, *tsār*.

fourteen, <i>caudah</i> (<i>tsaudah</i>).	know, <i>dzaṁṁā</i> .
from, <i>kā</i> (<i>khā</i>).	learn, <i>shikkhā</i> .
front, in, <i>āgo</i> , <i>āggo</i> .	leopard, <i>brāhg</i> .
fruit, <i>phōl</i> .	lie, <i>suttṇā</i> .
ghi, <i>ghāu</i> .	lift, <i>cōkṇā</i> .
girl, <i>shōhrē</i> , <i>kānnā</i> , <i>mānni</i> .	little, <i>māṭṭhā</i> .
give, <i>dēṇā</i> .	load, <i>bhārā</i> .
go, <i>jāṇā</i> (<i>nōshṇā</i>).	look, <i>hērṇā</i> .
goat, <i>bākra</i> ; f., <i>bākrē</i> .	maize, <i>chālī</i> .
good, <i>rāmṇā</i> , <i>khōrā</i> , <i>ācchā</i> .	man, <i>māṁch</i> , <i>paidā'</i> , <i>mōṇsh</i> .
graze, tr., <i>tsārṇā</i> , <i>tsārauṇā</i> ;	ware, <i>ghōrē</i> .
intr., <i>tsārṇā</i> .	marry, <i>bēṇā</i> .
hair, <i>shṛāl</i> .	meat, <i>shikkhā</i> .
hand, <i>hāth</i> .	meet, <i>nīrṇā</i> .
he, <i>sō</i> .	milk, <i>duddh</i> .
head, <i>mūṇl</i> .	moon, <i>dzōtth</i> .
hear, <i>shṛṇṇā</i> .	mother, <i>ij</i> .
hen, <i>kukhrē</i> .	mountain, <i>sārāj</i> .
hence, <i>indā kā</i> .	move aside, <i>hāṭṇā</i> .
here, <i>inde</i> (<i>ētthi</i>).	much, <i>ētrā</i> ; so — (correl.),
high, <i>ūchṭā</i> .	<i>tētrā</i> ; how —, <i>kētrā</i> ; as
hill, <i>sārāj</i> .	— (rel.), <i>dzētrā</i> ; adv., <i>bārā</i> .
hither, <i>ōrē</i> , <i>indā tikk</i> .	my, <i>mērā</i> .
horse, <i>ghōro</i> .	name, <i>nāṇ</i> .
hot, <i>tāttā</i> .	near, <i>nēr</i> .
house, <i>ghōr</i> , <i>ghār</i> .	night, <i>raic</i> .
husband, <i>bauṭo</i> .	nine, <i>nau</i> .
I, <i>hā</i> .	nineteen, <i>ūnni</i> (<i>āṇē</i>).
ignorant, <i>jōllē</i> .	no, <i>na</i> , <i>nī</i> .
in, <i>māṁjhe</i> .	nose, <i>nāk</i> .
inside, <i>mītre</i> .	not, <i>na</i> , <i>nī</i> .
iron, <i>lōah</i> (<i>ō long</i>).	nothing, <i>kēcch na</i> .
jackal, <i>shailṭā</i> .	now, <i>ēbē</i> (<i>ēbbē</i>).
jungle, <i>baun</i> , <i>dzākkhār</i> .	of, <i>rā</i> .
kick, v. tr., <i>lāttē bāhṇē</i> (lit.,	oil, <i>tel</i> .
strike a leg).	on, <i>gāsh</i> .
kind, of this, <i>ēhṇā</i> ; of that —,	one, <i>ēk</i> .
<i>tēhṇā</i> ; of what —, <i>kēhṇā</i> ?	outside, <i>bāgge</i> .
of which —, (rel.) <i>dzēhṇā</i> .	pen, <i>kōllām</i> .

pig, <i>sūṅgār</i> .	peak, <i>bōlnā</i> .
place, v., <i>dāḥṇā</i> .	star, <i>tāra</i> .
plain, <i>dāḥ</i> .	stomach, <i>pēt</i> .
plough, <i>hālē jāṇā</i> .	storm, <i>bāgrē</i> .
price, <i>mūl</i> .	stream, <i>khāḍ</i> .
quickly, <i>dzhāt</i> .	sun, <i>pārmēsār</i> .
rain, <i>pāṇē</i> .	sunshine, <i>dhūppā</i> .
read, <i>pōrhṇā</i> .	sweet, <i>gūḷlā</i> .
recognize, <i>pāchāṇṇā</i> .	take, <i>launā</i> ; take away, <i>nīnā</i> .
remain, <i>raunā</i> .	ten, <i>dāss</i> (<i>dōss</i>).
rise, <i>ūbēh uṭhṇā</i> .	than, <i>kā</i> (<i>khā</i>).
river, <i>dārō</i> .	that, <i>sō</i> .
rope, <i>rāshī</i> .	then, <i>tīā</i> .
run, <i>daunā</i> ; run away, <i>daurī</i>	there, <i>tīnde</i> , (<i>tētīhī</i>).
<i>jānā</i> .	they, <i>tēu</i> , <i>ēu</i> .
saddle, <i>kāṭṭhe</i> .	thief, <i>tsōr</i> .
sake, for sake of, <i>re kōṭṭhe</i> .	third, <i>ciūtā</i> (<i>ōyyā</i> , <i>ciūthā</i>).
say, <i>bōlnā</i> .	thirteen, <i>tērah</i> .
seed, <i>bēdzā</i> .	this, <i>ēh</i> .
seven, <i>sāt</i> (<i>sāth</i>).	thou, <i>tū</i> .
seventeen, <i>sātārah</i> .	three, <i>trai</i> .
sharp, <i>pēnnā</i> .	thy, <i>tērā</i> .
she, <i>sō</i> .	tie, <i>bānnhṇā</i> .
sheep, <i>gābbo</i> ; f., <i>gābbē</i> .	to, <i>lē</i> (<i>jō</i>).
shepherd, <i>phūāl</i> .	to-day, <i>āj</i> (<i>ādz</i>).
shopkeeper, <i>hāṭṭiwāla</i> .	to-morrow, <i>kāl</i> ; day after —,
side, on this — of, <i>wār</i> ; on	<i>pōrshī</i> , (<i>pārshī</i>); on fourth
that — of, <i>pār</i> .	day, <i>tsauthe</i> .
sister (older than person spoken	tongue, <i>dzibbh</i> .
of), <i>dāe</i> ; younger than do.,	tooth, <i>dānd</i> .
<i>bēbbe</i> .	town, <i>bādzār</i> .
sit, <i>bēshṇā</i> .	tree, <i>dāl</i> .
six, <i>tshē</i> (<i>tshau</i>).	twelve, <i>bāra</i> .
sixteen, <i>sōlā</i> (<i>sauḷā</i>).	twenty, <i>bīh</i> .
sleep, <i>sutnā</i> .	two, <i>dne</i> ; two and a half, <i>qhāe</i> ;
someone, <i>kōṣ</i> .	ugly, <i>jaū</i> .
something, <i>kīoch</i> .	uncle, <i>kākk</i> .
son, <i>tshōkrā</i> , <i>shōhra</i> , <i>pūttār</i> .	under, <i>tōl</i> , <i>dzhōṭṭe</i> .
sow, v., <i>baunā</i> .	upon, <i>gāsh</i> ; up to, <i>tikk</i> .

upwards, *ābēh*.

very, *bārā*.

village, *graū*.

walk, *hāṇḍā*.

was, *thiā*.

water, *pāṇē*.

way, *paiṇḍā*.

we, *hāmmē*.

well, adv., *sūllē*.

well, n., *khūā*.

what, *kījē*.

wheat, *kōṇākh*, *gīōh*.

when? *kōbbhe*, (*kōbbē*); (rel.),
dziā.

where? *kīnde*, (*kēttihī*); (rel.),
dzīndē, (*dzētthī*).

white, *shetta*.

who? *kuṇ*; (rel.), *dzun*.

why? *kī lē*.

wife, *chēori* (*tshēoḍi*, *lāri*).

wind, *bāgrē*.

wise, *khōrā* (good).

with, along with, *sāugē*;
instru., *kā*.

woman, *jānāna* (*tshēoḍi*).

write, *likhṇā*.

yes, *āh*.

yesterday, *hidz*; day before —,

phārdz; on fourth day back,
tsauthe.

you, *tūmmē*; your, *thārā*.

SUKET SIRAJI

NOUNS

Nom., Acc.	<i>cācc-ā</i> , uncle.	-ē.
Gen.	-ēā, -ēō.	
Dat.	-e -lē.	as
Abl.	-e <i>khā</i> .	sing.
Agent	-ē.	

bāb, father, has: Gen. *bābbō* or *bābbā*. Dat. *bābbā lē*.
Abl. *bābbā kā*. Agent, *bābbē*.

ghōr, house. Gen. *ghōrā* or *ghōrō*, etc., the same as *bāb*, but without the doubling of the final letter.

Nom., Acc.	<i>baiḥṇ</i> , sister.	-ī.
Gen.	-īō, -īā.	-īā.
Dat.	-ī lē.	-ī lē.
Abl.	-ī <i>kā</i> .	-ī <i>kā</i> .
Agent	-īē.	-īē.

PRONOUNS

Nom., Acc.	<i>hā</i> .	<i>hānmē</i> .
Gen.	<i>mēro</i> .	<i>mhārā</i> .
Dat.	<i>mū lē</i> .	<i>hāmma lē</i> .
Abl.	<i>mūkhā</i> .	<i>hāmma kā</i> .
Agent	<i>maū</i> .	<i>hāmmē</i> .
Nom.	<i>tā</i> , thou.	<i>tumme</i> .
Gen.	<i>tēro</i> .	<i>thāro</i> .
Dat.	<i>tāllē</i> .	<i>tumma lē</i> .
Abl.	<i>tā khā</i> .	<i>tumma kā</i> .
Agent	<i>taū</i> .	<i>tumme</i> .
Nom., Acc.	<i>sau</i> , he, she, it, that.	<i>tēō</i> .
Gen.	<i>tēuā</i> .	<i>tinna</i> .
Dat.	<i>tēs lē</i> .	<i>tinna lē</i> .
Abl.	<i>tēs kā</i> .	<i>tinna kā</i> .
Agent	<i>tēi</i> .	<i>tinne</i> .

Fem. sing.: Gen. *těssā*. Dat. *těssa lě*. Abl. *těssa kǎ*.
Agent, *těsse*; also *tiss-*, throughout.

Nom., Acc.	<i>ěh</i> , this.	<i>ěđ</i> .
Gen.	<i>ěuā</i> .	<i>inna</i> .
Dat.	<i>ěs le</i> .	<i>inna lě</i> .
Agent	<i>ěi</i> .	<i>inne</i> .

Fem. sing.: Gen. *ěssā*. Dat. *ěssa lě*. Agent *ěsse*.
kun, who? Gen. *kösio* or *kös rā*.
what? *kījě*: something, anything, *kicch*.

PRONOMINAL ADJECTIVES

ěo, of this kind; *těo*, of that kind; *kěo*, of what kind?
jěo, *dzěo*, of which kind (rel.).

ětro, so much or many; *tětro*, so much or many (correl.);
kětro, how much or many? *dzětro*, as much or many (rel.).

ADJECTIVES

Adjectives ending in *-o*, *-ā* in masc. sing. agree with their nouns in gender and case (masc. sing. obl. *-e*, masc. plur. *-e*, fem. sing. *-i* or *-e*, plur. *-e*). Others do not change unless used as nouns when they are declined as nouns.

Comparison.—No special forms.

rāmṛā, good; *ěs kǎ rāmṛā*, better than this.

sōbbi kǎ rāmṛā, better than all, best.

NUMERALS

The numerals are the same as in Eastern Sūkēti except the following:—

2. <i>dāi</i> .	15. <i>pōndra</i> , <i>pāndra</i> .
3. <i>cōn</i> .	16. <i>sōḷa</i> .
6. <i>tshau</i> .	17. <i>sālāra</i> .
13. <i>těra</i> .	18. <i>thāra</i> .
14. <i>tsauda</i> .	19. <i>nih</i> .

ADVERBS

Time

<i>əbbě</i> , now (emphatic <i>əbbi</i>).	<i>pörshē</i> , day after to-morrow.
<i>tīā</i> , then.	<i>tsaute</i> , on fourth day.
<i>kəbbě</i> , when?	<i>hīdz</i> , yesterday.
<i>dzīā</i> , when (rel.).	<i>phārdz</i> , day before
<i>ādz</i> , to-day.	yesterday.
<i>kāllā</i> , to-morrow.	<i>tsaute</i> , on fourth day back.

Place

īnde, *tīnde*, *kīnde*, *dzīnde*, here, there, where? where, are as in Eastern Sūkēti, for "where" *kidhi*, *kēi*, *kē* are also found; *īndā kā*, hence.

ūjhe, upwards.

ūndhe, downwards.

Others

kī, *kī lē*, why?

tsīke, quickly.

PREPOSITIONS

<i>jhōtte</i> , under.	<i>āgo</i> , in front of.
<i>sāuge</i> , along with; <i>mū</i>	<i>lē</i> , to.
<i>sāuge</i> , with me.	<i>gāsh</i> , upon.
<i>kā</i> , than, from.	<i>dē</i> , in, upon.
<i>kē</i> , with (instru.).	

VERBS

Verb Substantive

Pres. *āsī* or *ā*.

Past, *thīa*; fem. *thī*; plur. masc. *thīe*; fem. *thī*.
or *tau*; fem. *te*; plur. *tē*; fem. *tī*.

Neg. *nē āthī* or *āthī nī*.

pörnā, fall

(Infinitives end in *-ā* or *-o*.)

Imperat. *pōr*.

pōro.

Pres. cond. and ind. *pōr-ū*, *-e*, *-o* or *-a*, *-ū*, *-o*, *-o* or *-e*.

Pres. ind. with *thīa* (*thīe*, *thī*), or *tau* (*te*, *tī*).

Fut. <i>põrmẽ</i> or <i>põrãṅ</i> .	<i>põrmẽ</i> or <i>põrãṅ</i> .
<i>põrãṅ</i> .	<i>põrãṅ</i> .
<i>põrãṅ</i> .	<i>põrãṅ</i> .

põrmã, makes fem. sing. *põrmẽ*; fem. plur. *põrmẽ*.
As in Eastern Sūkēti the form in *-mã* is used only for the 1st person.

Past, *põrã*.

Past cond. *põrdã*.

Plup. *põrã thã* or *tau*.

Stat. part. *põrãdã*, fallen.

ãchṇo, come

Past, *ão*, fem. *ãe*; plur. *ãe*, fem. *ãĩ*.

Plup. *ão tau*, fem. *ãe te*, plur. *ãe te*, fem. *ãĩ tĩ*.

Past cond. pres. stat. part. *ãchdã*.

ḍẽuṇo, go

Imperat. *ḍẽo*.

ḍẽuã.

Pres. ind. *ḍẽũ*; plur. *ḍẽe*.

Past, *ḍeuã*.

jãṇo, go

Fut. *jãmmã*.

baishṇo, sit

Past, *baithã*.

Stat. part. *baithãdã*.

dzĩkṇo, beat

Past, *dzĩkã*.

khãṇo, eat

Past, *khãgã*.

Stat. part. *khããdã*.

jhũṭṇo, drink

Stat. part. *jhũṭãdã*.

dẽṇo, give

Fut. *dẽmmã* or *dẽṅ*.

kōrno, do

Past, *kīau*.

nīno

Past, *nīau*.

In negative sentences the past cond. is used for the pres. ind., as *hā nī dēndā, āchdā, kōrdā*, I will not give, come, do (lit. not giving, coming, doing).

Pres. contin., to express that a person is actually at the moment doing a thing; the pres. part. of the verb is used with the stat. part. of *lāggānā*.

ēh āchdā lāggādā, he is coming.

ēh āchde lāggede, she is coming.

hā khāndā lāggādā, I am eating.

hāmmē khāndī lāggādī, we (fem.) are eating.

tēō khānde lāggede, they are eating.

The strange use of the fem. in neg. sentences with the past of trans. verbs, or the infin. (used as finite), which was noted in Eastern Sūkēti, is found also in this dialect.

mā nī jānī, I will not go.

mā bhāt (masc.) *nī khānī*, I will not eat rice.

When pronouns are used as in these sentences with the infinitive, they have a slightly different form of the agent, as follows:—

ORDINARY	WITH INFINITIVE
by me, <i>maū</i> .	<i>mā</i> .
by thee, <i>taū</i> .	<i>tā</i> .
by him, <i>ēī</i> , <i>tēī</i> .	<i>ēs</i> , <i>tēs</i> .
by her, <i>ēssē</i> , <i>tēssē</i> , <i>tīssē</i> .	<i>ēssā</i> , <i>tēssā</i> , <i>tīssā</i> .
by us, <i>hāmma</i> .	<i>hāmmē</i> .
by you, <i>tumma</i> .	<i>tummē</i> .
by them, <i>īnnē</i> , <i>tīnnē</i> .	<i>īnna</i> , <i>tīnna</i> .

Ability.—Ability is expressed by means of an interesting organic pass. part. in *-āndā*.

thāre bōllē bhāt nī khāūndā, you cannot eat rice.

thāre bōllē rōṭī (fem.) *nī khāūndī*, you cannot eat bread.

mēre bōlle nī jāūndā, I cannot go.

SENTENCES

The translations are very similar to those given under Eastern Sūkēti, but for the sake of minor points it is as well to print them.

1. *Tēro naū kījē āsī?* Thy name what is?
2. *Ēs ghōṛēi āmbār kētri āsī?* This horse-of age how-much is?
3. *Īndā kā Kāsh̄mīr kētrā dūr āsī?* Here from Kashmir how-much far is?
4. *Tēre bābbe ghōre kētre shōhrū āsī?* Thy father's house-in how-many boys are?
5. *Haū dūrā kā hāṇḍī āyā.* I far from walking came.
6. *Mēre cāccēā shōhrū tīsrā bāih ēsri bāihṇī sāuge hōā.* My uncle's boy him-of marriage him-of sister with became.
7. *Ghōre shētte ghōṛēi zīn āsī.* House-in white horse-of saddle is.
8. *Ēs rī pitthe gāsh̄ zīn bannho.* Him of back upon saddle tie.
9. *Maū ēuē shōhrū bōṛā dzikā.* By-me his boy much was-beaten.
10. *Dhēke mūṇḍā de ḍāge cāiṇe cāre.* Hill-of top on cows sheep he-grazes.
11. *Ēs ḍāle jhōtte bāihṭhā ghōre gāsh̄.* This tree under sat horse on.
12. *Tēsra (or ēuā) bāih apṇī bāihṇī kā bōṛo āsī.* His brother own sister than 'bigger is.
13. *Ēsrā (or ēuā) māl dhāe rūpōyye āsī.* Its price two and a half rupees is.
14. *Mēro bāb nātṭhe ghōre rauho.* My father small house-in lives.
15. *Ēslē rūpōyye dē.* Him to rupees give.
16. *Ēs kā rūpōyye lauī lau.* Him from rupees taking take.

17. *Ēs khāb dzik rāss^{hi} ke bannh.* Him well beat ropes with tie.

18. *Dibra kā pāni kāḍḍho.* Well from water draw.

19. *Mere āggū lē tsāl.* My in-front to walk.

20. *Kōsū shōhrā tā pītshu āō?* Whose boy thee behind came?

21. *Ēh māl kōs kā lanā?* This price-in whom from was-taken?

22. *Grāḍe hāḥḥwāle kā lanā ēh.* Village-of shopkeeper from was-taken this.

Note.—It will be noticed that the gen. has two forms -iū or -ā or -ēō or -ūā, and -rā, both inflected as adjj.

VOCABULARY

The vocabulary is nearly the same as that of Eastern Sūkēti. The following slight differences may be noted :—

arrive, <i>pujñā</i> .	load, <i>būzkā</i> .
ass, <i>gāddhan</i> .	meet, <i>mīñā</i> .
bad, <i>jaū</i> .	moon, <i>tsōnd</i> .
bed, <i>mōnzau</i> .	pen, <i>kōlām</i> .
book, <i>kāgād</i> .	pig, <i>sūr</i> .
call, <i>shādñā</i> .	plain, <i>sōññau</i> .
cat, <i>brailau</i> , f., <i>braili</i> .	plough, <i>bōk jōñā</i> .
cock, <i>kūkhāu</i> .	quickly, <i>tsike</i> .
cows (collective), <i>ḍāge</i> .	rise, <i>ūbhe khōlñā</i> .
egg, <i>ānni</i> .	run, <i>thōrnā</i> .
eye, <i>ākkihi</i> .	see, look, <i>bhālñā</i> .
fish, <i>māochi</i> .	sharp, <i>painnā</i> .
ghi, <i>ghīñ</i> .	sheep (collective), <i>caïne</i> .
graze, <i>cārnā</i> , <i>tsārñā</i> .	sister, <i>cē</i> (as well as other words).
hand, <i>hātth</i> .	sow, v., <i>kūñḍuā</i> .
hear, <i>shuññā</i> .	stream, <i>gāhḍ</i> .
hen, <i>kūkhī</i> .	sun, <i>Pārmēsūr</i> (cerebral r).
hill, <i>ḍhēkā</i> , <i>sārāz</i> .	tongue, <i>jībhh</i> .
hilltop, <i>mūñḍ</i> .	water, <i>pāñi</i> .
in, <i>dē</i> .	way, <i>bāt</i> (not <i>bāṭ</i>).
jungle, <i>dzāngāl</i> , <i>dzōngāl</i> .	

MANDI SIRAJI

(1) BAKHLI KHAD (Bākhli Khād)

NOUNS

bhāṛ, brother. Dat. *bhāṛ bḥ*. Abl. *bhāyyā gā*.

PRONOUNS

Nom., Acc.	<i>haṛ</i> , I.	<i>āssḥ</i> .
Gen.	<i>mērā</i> .	<i>āssa rā</i> .
Dat. Acc.	<i>māmbē, mābḥ</i> .	<i>āssa bḥ</i> .
Abl.	<i>māgā</i> .	<i>āssa gā</i> .
Agent	<i>māḥ</i> .	<i>āssḥ</i> .
Nom., Acc.	<i>tū</i> .	<i>tussḥ</i> .
Gen.	<i>tērā</i> .	<i>tussa rā</i> .
Dat. Acc.	<i>tūddhu bḥ</i> .	<i>tussa bḥ</i> .
Abl.	<i>tūddhka, tūddha gā</i> .	<i>tussa gā</i> .
Agent	<i>tāḥ</i> .	<i>tussḥ</i> .
Nom., Acc.	<i>ēh</i> , this.	<i>sē</i> , that, he.
Gen.	<i>ēiā, ēs rā</i> .	<i>tēiā, tēs rā</i> .
Dat. Acc.	<i>ēi bḥ</i> .	<i>tēi bḥ</i> .
Abl.	<i>ēi gā</i> .	<i>tēi gā</i> .
Agent	<i>ēi</i> .	<i>tēi</i> .

Fem., Gen. *ēssa rā, tēssa rā*, etc. Agent, *ēssḥ, tēssḥ*.
kun, who. Gen. *kēs rā*, etc.
kijḥ, what?

NUMERALS

The numerals are the same as Eastern Maṇḍālī (see below), except the following:—

1. <i>ēkk</i> .	8. <i>ātṭh</i> .
2. <i>ḍūi</i> (very long <i>ū</i>).	13. <i>tērha</i> .
3. <i>trāe</i> .	14. <i>cāṇāda</i> .
5. <i>pānj</i> .	19. <i>ānnih</i> .

ADVERBS

Time

<i>ēbbē</i> , now.	<i>kāl</i> , to-morrow, yesterday.
<i>tēbbē</i> , then.	<i>pārshī</i> , day after to-morrow
<i>kēbbē</i> , <i>kāddhi</i> , when ?	or day before yesterday.
<i>jēbbē</i> , when (rel.).	<i>canthe</i> , on fourth day forward
<i>āz</i> , to-day.	or back.

Others

<i>ēthiē</i> , here.	<i>kāhī</i> , where ?
<i>kībē</i> , why ?	<i>pōrē</i> , thither, beyond.
<i>ōrē</i> , hither.	

VERBS

Verb Substantive

Pres. masc. sing. *hā*, fem. *hī* ; plur. masc. *hē*, fem. *hī*.

Past, *thīā* or *thī*, fem. *thī* ; plur. *thīe* or *thī*, fem. *thī*.

Fut. has three forms, thus :—

bōlā, speak ; (1) *bōl-ghā*, fem. *-ghī* ; pl. *-ghe*, fem. *-ghī*.

(2) *bōlāng*, indeclinable.

(3) *bōllā*, fem. *bōllī* ; plur. *bōlle*, fem. *bōllī*.

khānā, eat ; *khānghā*, *khāng*, *khāllā*.

āchā, come ; *āchghā*, *āchāng*, *āchlā*.

kārnā, do ; *kārgā*, *kārgāng*, *kārlā*.

Pres. part. ends in *-ā* unchangeable, as *kārā*, doing ; *khāā*, eating ; *pīā*, drinking ; *dhūā*, washing (long *-ū*).

Past ends in *-ā* or *-ū*, *dhīssā* or *dhīssū*, beaten ; *khāā* or *khādhā*, eaten ; *dhālā*, fallen ; *gōā*, gone (irreg.) ; *dittā*, given (irreg.).

Pres. ind. is the same as the pres. part.

Imperf. the same with *thīā*, *thī*, etc.

Stat. part. in *-īdā*, *baiṭhīdā*, seated.

When the infinit. is used as a finite verb the agent form of the 1st and 2nd pers. pronouns is different from the usual form, being *mā*, *tūddh*, *āssa*, *tussa* instead of *māē*, *tāē*, *āssē*, *tussē*, thus :—

mā kurnā, tūddh nēhī kārṇā, I am to do it, thou art not to do it.

Ability.—*mēre nēhī jāhndā*, I cannot go.

mēre nēhī rōṭī khāhndā, I cannot eat bread.

Need, to be required.—*mābē dūi kālī lōṛī hē*, I need two coolies.

Use of lāggṇā, be attached.

mābē bārā dhuppā lāggā, to me great sunshine was attached, I felt the heat very much.

mābē bārī bhac lāggī, to me great hunger attached, I feel very hungry.

• In the second sentence the sense is practically that of a present tense.

(2) EASTERN MANDEALI

(The dialect spoken near Mānglaur.)

NOUNS

Nom., Acc. *bāb*, father.

Gen. *bābb-ā rā*.

Dat. Acc. *-ā bē*.

Abl. *-ā lēḍē* (from), *mōnjha* (in).

Agent *-ē*.

PRONOUNS

Nom., Acc. *hāū*, I.

Gen. *mērā*.

Dat. Acc. *maū bē*.

Abl. *maū lēḍē*.

Agent *maūē*.

āssē (also *hāmmē*).

āssa rā.

āssa bē.

āssa lēḍē.

āssē.

Nom., Acc. *tū*, thou.

Gen. *tērā*.

Dat. Acc. *tā bē*.

Abl. *tā lēḍē*.

Agent *taūē*.

tūssē (also *tōmmē*).

tūssa rā.

tūssa bē.

tūssa lēḍē.

tūssē.

Nom., Acc. *ēh*, this.*ēh*.Gen. *ēā rā*.*īnha rā*.Dat. Acc. *ēā bē*.*īnha bē*.Abl. *ēū lēḡē*.*īnha lēḡē*.Agent *ēā*.*īnhē*.Fem. sing. : Gen. *ēssa rā*. Dat., Abl., etc. Agent, *ēssē*.Nom., Acc. *sē*, that, he.*sē*.Gen. *tēū rā*.*īnha rā*.Agent *tēū*.*īnhē*.Fem. sing. : Gen. *tēssa rā*, etc.*kuṇ*, who. Gen. *kas rā*. Agent, *kuṇī*.*kē*, what ?

NUMERALS

1. *ēk*.11. *gaira*.2. *dūī*.12. *bāra*.3. *cīṇ*.13. *tēra*.4. *tsār*.14. *tsōuda*.5. *pānz*.15. *pāndra*.6. *tshuu*.16. *sōla*.7. *sāt*.17. *sātāra*.8. *āṭh*.18. *ṭhāra*.9. *nōu*.19. *nīh*, *nīh*.10. *dās*.20. *bīh*.

ADVERBS

Time

ēbrē, *ēbbē*, now.*pārsī*, day after to-morrow.*tēbrē*, *tēbbē*, then.*cauthe*, on fourth day.*kēbrē*, *kēbbē*, when ?*hūd*, yesterday.*jēbrē*, *jēbbe*, when ? (rel.).*phūrdz*, day before yesterday*shūī*, to-morrow.*cauthe*, on fourth day back.

Place

ōkikhē, here.*kauē*, where ?*tōkikhē*, there.*jōkikhē*, where (rel.).*ētthī*, *tētthī*, *kētthī*, *jētthī* are also used.*kībē*, why ?

VERBS

Verb Substantive

Pres. *hē*, all through; the plur. has also *hā* (masc. and fem. alike).

Past, *tī*, all through.

nāhṇā, go

Fut. *nāhā*, *nāhū* *bē*.

nāhāme, *nāhū* *bē*.

nāhū, *nāhū* *bē*.

nāhī, *nāhī* *bē*.

nāhū, *nāhū* *bē*.

nāhī, *nāhī* *bē*.

Also *nāhlo*, fem. *nāhli*; plur. *nāhle*, fem. *nāhlī*.

nāhū is used also for pres. cond.

There is another fut. in *-ghā*, as *avṇghā*, I shall come; *khāṇghā*, I shall eat (fem. *-ī*; plur. *-e*, fem. *-ī*).

Pres. ind. *nāhū*; also *nāhndā*, fem. *nāhndī*; plur. *nāhnde*, fem. *nāhndī*.

Imperf. *nāhndā* *tī*, fem. *nāhndī* *tī*; plur. *nāhnde* *tī*, fem. *nāhndī* *tī*.

Pres. part. *nāhndā*.

The second *n* in the form *nāhndā* is inserted only in verbs whose root ends in a vowel or vowel followed by *h*; cf. *khāndā*, eating; *kōrdā*, doing.

Continuative.—pres. part. with stat. part. of *lāḡṇā*.

hāñ rōṭī lāḡīrā khāndā, I am eating bread.

hāñ rōṭī lāḡīrī khāndī, I (fem.) am eating bread.

The position of this portion of Māṇḍī Sīrāj (between Kūlū and Māṇḍī proper) accounts for the varieties of forms found. The future exemplifies this.

THE BILASPUR AND NALAGARH DIALECTS

INTRODUCTION

There are in all six dialects spoken in Bilāspūr, or Kāhlūr as the State is sometimes called. In the centre of the State extending to a distance of six or seven miles in every direction from the capital is the standard dialect of Bilāspūri or Kāhlūri. Immediately to the west of this, in that portion of the State which juts out westwards and is bounded on the north by the district of Kāngrā, we find a dialect which we may call Western Bilāspūri. To the north of the standard dialect are found two minor dialects; that on the west near the Kāngrā border, to which we may give the name Northern Bilāspūri, is very like Western Bilāspūri, while that on the east near the Māṇḍi border is the same as Māṇḍāli, which has been treated of in *Languages of the Northern Himalayas* and need not be further referred to here. Immediately south of the area of the standard dialect the people speak a slightly different dialect which I have called Southern Bilāspūri; its area is a narrow strip of country on the Nālāgarh border, and to the east of this in South-east Bilāspūr is found a dialect locally known as Dāmī. It hardly differs from Southern Bilāspūri. It extends over the border into Ārkī State and beyond it commences the Kūṭhālī dialect which is spoken all over the central Simla States.

In Nālāgarh two dialects are spoken. In the western portion of the State where the hills give place to the plains the dialect is practically the ordinary Pānjābī of the eastern Pānjāb. In the eastern part of the State the dialect spoken is called Hāṇḍūri, from Hāṇḍūr, a name often given to the whole State. In Hāṇḍūri a trifling difference is found between the speakers of the eastern and western halves of the Hāṇḍūri area, the range of

hills being approximately the dividing line. As might be expected Hāṇḍūrī closely resembles Kiūṭhālī.

The Bilāspūr dialects are so closely allied that one might call them one dialect, Bilāspūrī or Kāhlūrī. I have preferred the former name as the State is much better known to the outside world as Bilāspūr, the name Kāhlūr hardly being known to any who have not visited the State.

Special attention should be paid to the fut. and stat. part. Notes will be found under each dialect. In Bilāspūrī, W. Bilāspūrī, and N. Bilāspūrī the stat. part. is formed from the past tense. In S. Bilāspūrī, Dāmī, and Hāṇḍūrī, it is formed from the root of the infinitive.

BILASPURI

The standard dialect differs little from Eastern Pānjābī. The prepositions used in declension are the same.

NOUNS

Masculine nouns in *-ā* are declined as in Panjabi, others generally inflect in *-ē* in the singular, and have an ag. plur. in *-ē*. Feminine nouns, as a rule, inflect in *-ā* in the singular and *-ā* in the plural.

NUMERALS

The free use of cerebral *ṇ* and *ḷ* will remarked, as *hāṇattan*, 69; *āṇṭālī*, 39.

VERBS

The verb substantive is *hā* for the present and *thā* for the past.

The future of the ordinary verb is specially noteworthy because of its remarkable resemblance to the future of the Sāsī dialect. A full vocabulary of this criminal tribe was given in Languages of the Northern Himalayas.

In both dialects two forms of the future are found, one declined and one indeclinable. The indeclinable form is

identical, the other differs only in the fact that the Sāsi dialect drops the *ñ* in the 2nd and 3rd persons. Thus, for the verb *kārñā*, do, the futures would be as follows:—

Declined—

BILASPUR	SASI
1. <i>kārāṅgr-ā</i> , fem. - <i>ī</i> .	<i>kārāṅgr-ā</i> , fem. - <i>ī</i> .
2. <i>kārāṅgr-ā</i> , „ - <i>ī</i> .	<i>kārāgr-ā</i> , „ - <i>ī</i> .
3. <i>kārāṅgr-ā</i> , „ - <i>ī</i> .	<i>kārāgr-ā</i> , „ - <i>ī</i> .
1. <i>kārāṅgr-e</i> , „ - <i>īā</i> .	<i>kārāṅgr-e</i> , „ - <i>īā</i> .
2. <i>kārāṅgr-e</i> , „ - <i>īā</i> .	<i>kārāgr-e</i> , „ - <i>īā</i> .
3. <i>kārāṅgr-e</i> , „ - <i>īā</i> .	<i>kārāgr-e</i> , „ - <i>īā</i> .

The indeclinable form is *kārāṅg* for both dialects.

The stat. part. ends in -*ādā*. With the exception of the fut. and stat. part. the verb is conjugated very much like the Panjabi verb. The stat. part. ending is added to the past tense root.

Ability is expressed in a manner not unlike that employed in Panjabi. In Bilāspūrī the infinitive root with -*ī* added is used, and in Panjabi the inflect. infin. Thus, I cannot eat rice is rendered as follows:—

Bilāspūrī, *mēre nēh caul khāī hānde*.

Panjabi, *mēre koḷō caul nēhī khān hānde* (or *khāide*).

WESTERN BILASPURI

NOUNS

The prepositions for of, to, and from are *dā*, *nō*, and *te*.

Masc. nouns generally have -*e* for the obl. ending in the sing. and -*ā* in the plur. (agent -*ē* except for nouns ending in -*ā*). Fem. have -*ā* in the sing. (agent -*ē*) and -*ā* in the plur.

VERBS

The conjugation of verbs, including the fut. and stat. part., is almost the same as in the standard dialect. The differences are trifling. The stat. part. is formed from the

past tense. In the fut. verbs whose roots end in a vowel insert *h* before the ending *-rā*. The use of *cāhīndā*, advisable, etc., is noticeable.

NORTHERN BILASPURI

NOUNS

The words for of, to, and from are *rā*, *jō*, and *te*. Nouns in *-ā* inflect as in Panjabi. Others generally have obl. *-ā* (agent *-ē*) for both masc. and fem., sing. and plur. The similarity of sing. and plur., so common in Māṇḍī, Kūlū, and the Simla States, is worthy of note. The dialect closely resembles Māṇḍāli as might be guessed from its geographical position.

VERBS

As in Māṇḍāli the fut. ends in *-ṅhā* or *-ṅ* and the stat. part. in *-irā*, this ending being added to the root of the past tense. There is an indecl. pres. part. in *-ā*. The verb generally is the same as in Māṇḍāli, but retains the *ṅ* in *ṅhā*, even with verbs whose root ends in a consonant.

SOUTHERN BILASPURI

NOUNS

The preps. for gen. dat. and abl. are *rā*, *jō*, and *te*. The Panjabi influence is apparent in the fact that the plur. is different from the sing. for all nouns. In the sing. masc. nouns inflect. in *-e* and fem. in *-ā*; in the plur. both have *-ā*, but the agent plur. of masc. nouns ends in *-ē*.

VERBS

The fut. ends in *-gā* which is added directly to the root, the letter *ṅ* being inserted in the case of roots ending in a vowel.

The stat. part. ends in *-ārā*, which is added to the root of the verb and not to the past tense root.

DAMI

The Dāmi dialect is almost the same as Southern Bilāspūri which is spoken to the west of it.

The ordinary pres. part. of the verb is found used as an organic pass. part. in expressions indicating ability.

HANDURI

NOUNS

With the exception of masc. nouns in *-ā*, which inflect in *-e*, the inflection of nouns is in *-ā*, the plur. being the same. The agent, however, generally ends in *-ē*. The word *baiḥṇ*, sister, has *-ā* in the agent.

The preps. for the gen., dat., and abl. are *rā*, *jō*, and *te*.

VERBS

The fut. adds *-gā*, the 1st sing. and plur. inserting *-ā*, and the other persons adding the ending directly to the root. Roots ending in a vowel insert *n̄* in the 2nd and 3rd person.

The stat. part. in *-ūrā* is added to the root as in Dāmi and Southern Bilāspūri.

The past cond. form in *-dā* (which is also that of the pres. part. in negative sentences) is used as an organic pass. part. to express ability.

BILASPURI (KAHLURI)

NOUNS

SINGULAR	PLURAL
<i>Masculine.</i>	
Nom., Acc. <i>ghōṛ-ā</i> , horse.	<i>-e</i> .
Gen. <i>-e dā</i> .	<i>-ēā dā</i> .
Dat., Acc. <i>-e nū</i> .	<i>-ēā nū</i> .
Abl. <i>-e te</i> .	<i>-ēā te</i> .
Voc. <i>-ēā</i> .	<i>-ēō</i> .
Agent <i>-e</i> ,	<i>-ēā</i> .

Nom., Acc.	<i>ghār-</i> , house.	<i>ghār-</i>
Gen.	- <i>ē dā</i> .	- <i>ā dā</i> .
	etc.	etc.
Voc.	- <i>ā</i> .	- <i>ō</i> .
Agent	- <i>ē</i> .	- <i>ē</i> .
Nom., Acc.	<i>hāth-i</i> , elephant.	- <i>i</i> .
Gen.	- <i>iē dā</i> .	- <i>iā dā</i> .
Voc.	- <i>iā</i> .	- <i>iō</i> .
Agent	- <i>iē</i> .	- <i>iē</i> .

Feminine.

Nom., Acc.	<i>mūm-i</i> , girl.	- <i>iā</i> .
Gen.	- <i>iā dā</i> .	- <i>iā dā</i> .
Dat., Acc.	- <i>iā nū</i> .	- <i>iā nū</i> .
Abl.	- <i>iā te</i> .	- <i>iā te</i> .
Voc.	- <i>iē</i> .	- <i>iō</i> .
Agent	- <i>iā</i> .	- <i>iā</i> .
Nom., Acc.	<i>baih-n</i> , sister.	- <i>nā</i> .
Gen.	- <i>nā dā</i> .	- <i>nā dā</i> .
	etc.	etc.
Voc.	- <i>no</i> .	- <i>no</i> .
Agent	- <i>nā</i> .	- <i>nā</i> .

PRONOUNS

Nom., Acc.	<i>haū</i> , I.	<i>āsē</i> .
Gen.	<i>mērā</i> .	<i>mhārā, āsā dā</i> .
Dat., Acc.	<i>mānnū</i> .	<i>āsā nū</i> .
Abl.	<i>mētte</i> .	<i>āsā te</i> .
Agent	<i>mā</i> .	<i>āsē</i> .
Nom., Acc.	<i>tū</i> , thou.	<i>tūsē</i> .
Gen.	<i>tērā</i> .	<i>tūsā dā</i> .
Dat., Acc.	<i>tainū</i> .	<i>tūsā nū</i> .
Abl.	<i>tētte</i> .	<i>tūsā te</i> .
Agent	<i>taī</i> .	<i>tūsē</i> .
Nom., Acc.	<i>sē</i> , he, she, it, that.	<i>sē</i> .
Gen.	<i>tīh dā, tīs dā</i> .	<i>tīhnā dā</i> .
Dat., Acc.	<i>tīh nū, tīs nū</i> .	<i>tīhnā nū</i> .
Abl.	<i>tīh te, tīs te</i> .	<i>tīhnā te</i> .
Agent	<i>tīhnī</i> .	<i>tīhnē</i> .

Nom., Acc.	<i>ēh</i> , this.	<i>ēh</i> .
Gen.	<i>īh dā</i> , <i>īs dā</i> .	<i>īhnā dā</i> .
Dat., Acc.	<i>īh nā</i> , <i>īs nā</i> .	<i>īhnā nā</i> .
Agent	<i>īhnī</i> .	<i>īhnē</i> .
Nom., Acc.	<i>kāṇ</i> , who?	<i>kāṇ</i> .
Gen.	<i>kīh dā</i> , <i>kīs dā</i> .	<i>kīhnā dā</i> .
	etc.	etc.
Agent	<i>kīhnī</i> .	<i>kīhnē</i> .
Nom., Acc.	<i>jō</i> , who (rel.).	<i>jō</i> .
Gen.	<i>jīh dā</i> , <i>jīs dā</i> .	<i>jīhnā dā</i> .
Agent	<i>jīhnī</i> .	<i>jīhnē</i> .

kṛyā, what? has Gen. *kāh dā*, no plur.

kācch, something, anything, is indecl.

PRONOMINAL ADJECTIVES

īṭṇā, so much or many; *tīṭṇā*, so much or many (correl.);
kīṭṇā, how much or many? *jīṭṇā*, as much or many (rel.).
ēṛhā, of this kind; *tēṛhā*, of that kind; *kēṛhā*, of what
kind? *tēṛhā je*, of which kind (rel.).

ēḍḍā, so big; *tēḍḍā*, so big (correl.); *kēḍḍā*, how big?
jēḍḍā, as big (rel.).

ADJECTIVES

Adjectives ending in *-ā* are declined like nouns in *-ā*,
the fem. being like nouns in *-ī*. Thus we have such
phrases as—

āpnā baiṇṇā te, from own sister.

āpnā bhāyyā nā, to own brothers.

Adjectives with other endings are not declined unless
used as nouns, in which case they are declined as nouns.

Comparison.—There are no special forms for comparison.
It is expressed by means of *te*, from—

khārā, good; *īs te khārā*, good from this, better than this.

sābbhā te khārā, good from all, better than all, best.

NUMERALS

Cardinal

1. <i>ikk.</i>	39. <i>ūntālī.</i>
2. <i>dō.</i>	40. <i>cālī.</i>
3. <i>tinn.</i>	47. <i>saitālī.</i>
4. <i>cār.</i>	49. <i>ūñinja.</i>
5. <i>pānj.</i>	50. <i>pānjāh.</i>
6. <i>chē.</i>	57. <i>sātūnja.</i>
7. <i>sātt.</i>	59. <i>ūñāht.</i>
8. <i>āttih.</i>	60. <i>sāttih.</i>
9. <i>nav.</i>	67. <i>sātāht.</i>
10. <i>dās.</i>	69. <i>hññāttār.</i>
11. <i>yārā.</i>	70. <i>sāttar.</i>
12. <i>bārā.</i>	77. <i>sāthāttār.</i>
13. <i>tērā.</i>	79. <i>ūñāsī.</i>
14. <i>caudā.</i>	80. <i>āsī.</i>
15. <i>pāndrā.</i>	87. <i>sātāsī.</i>
16. <i>sōlā.</i>	89. <i>nāñe.</i>
17. <i>sāttarā.</i>	90. <i>nābbe.</i>
18. <i>thārā.</i>	97. <i>sātāñue.</i>
19. <i>ūnnī.</i>	99. <i>nēññue.</i>
20. <i>bīh.</i>	100. <i>sau.</i>
27. <i>sātālī.</i>	300. <i>tinn sau.</i>
29. <i>ūñāttī.</i>	500. <i>pānj sau.</i>
30. <i>tīh.</i>	1000. <i>hājār.</i>
37. <i>sātāttī.</i>	100,000. <i>lākkh.</i>

Ordinal

1st. <i>paihlā.</i>	3rd. <i>tījā.</i>
2nd. <i>dūjjā.</i>	4th. <i>cauthā.</i>

ADVERBS

Time

<i>hññ</i> , now.	<i>kāl</i> , to-morrow, yesterday.
<i>tāhñ</i> , then.	<i>pārsū</i> , day after to-morrow,
<i>kāhñ</i> , when ?	day before yesterday.
<i>tāhñ jē</i> , when (rel.).	<i>cauth</i> , fourth day forwards
<i>ājñ</i> , to-day.	or backwards.

Place

<i>itt̥he</i> , here.	<i>ūppre</i> , upwards.
<i>ūt̥th̥i</i> , there.	<i>nēre</i> , near,
<i>k̥it̥i</i> , where?	<i>d̥ur</i> , far.
<i>j̥it̥th̥i</i> , where (rel.).	<i>āgge</i> , before.
<i>n̥ih̥le n̥ā</i> , downwards, to the plains.	<i>p̥icche</i> , backwards.

Others

<i>chōrā</i> , quickly.	<i>kaī</i> , why?
<i>khārā</i> , well.	

PREPOSITIONS

<i>dā</i> , of.	<i>gē</i> , beside; <i>m̥āj̥h gē</i> , beside
<i>n̥ū</i> , to.	me.
<i>te</i> , from.	<i>kāne</i> , along with; <i>m̥ere</i>
<i>w̥icc</i> , in.	<i>kāne</i> , along with me.
<i>āgge</i> , in front of.	<i>p̥ār</i> , upon.
<i>p̥icche</i> , after, behind.	<i>h̥ēth</i> , under.

VERBS

Verb Substantive

<i>hā</i> , am, fem. <i>h̥ī</i> .	<i>hē</i> , are, fem. <i>h̥īā</i> .
<i>hā</i> , art, „ <i>h̥ī</i> .	<i>hē</i> , are, „ <i>h̥īā</i> .
<i>hā</i> , is, „ <i>h̥ī</i> .	<i>hē</i> , are, „ <i>h̥īā</i> .

Past sing., *thā*, was, fem. *th̥ī*; plur. *thē*, were, fem. *th̥īā*.

r̥āṛh̥nā, fall

Imperat. <i>r̥āṛh</i>	<i>r̥āṛho</i> .
Pres. cond. <i>r̥āṛh-ā</i> .	<i>-īye</i> .
-e.	-o.
-e.	-e.

Fut.: Sing. masc. *r̥āṛh̥āṅgrā*, fem. *r̥āṛh̥āṅgrī*; plur. *r̥āṛh̥āṅgre*, fem. *r̥āṛh̥āṅgrīā*.

There is another fut. *r̥āṛh̥āṅg*, indeel.

Pres. ind. or past cond.: Sing. masc. *r̥āṛhdā*, fem. *r̥āṛhdī*; plur. m. *r̥āṛhdē*, fem. *r̥āṛhdīā*.

Imperf. *r̥ṛḥdā thā* (*r̥ṛḥdī thī*, *r̥ṛḥde thē*, *r̥ṛḥdīā thīā*).

Past, *r̥ṛḥḥā*, fem. *r̥ṛḥī*; plur. m. *r̥ṛḥe*, fem. *r̥ṛḥīā*.

Habitual pres. *r̥ṛḥā k̥ārdā*, I am in the habit of falling.

Habitual past, *r̥ṛḥā k̥ārdā thā*, I was in the habit of falling.

In these two tenses *r̥ṛḥā* is indeclinable, while *k̥ārdā* and *k̥ārdā thā* are declined like *r̥ṛḥdā* in pres. ind. or imperf.

Conj. part. *r̥ṛḥīke*, having fallen.

Stat. part. *r̥ṛḥūdā*, in the state of having fallen, fallen.

Pres. perf. *r̥ṛḥḥā hā* (declined as above).

Plup. *r̥ṛḥḥā thā* (declined as above).

hōṇā, be, become

Imperat. *hō*. *hōo*.

Fut. *hōṇgrā* or *hōṇg*.

Pres. ind. or past cond. *hūndā*.

Past, *hōḥā*.

Stat. part. *hōūdā*.

auṇā, come

Imperat. *ā*. *āo*.

Fut. *auṇgrā* or *auṇg*.

Past, *āyā*.

Stat. part. *āūdā*.

jāṇā, go

Fut. *jāṇgrā* or *jāṇg*.

Pres. ind. or past cond. *jāndā*.

Past, *gēā* (fem. *geī*, fem. plur. *geīā*).

rāihṇā, remain

is regular except

Past, *rēhā*.

baiṭhnā, sit

Past, *baiṭhā*.

Stat. part. *baiṭhūdā*.

mārṇā, beat

Regular. In the past tenses the verb agrees with the object.

Pass. *mārēā jāṇā*, beaten to-go, be beaten. In this *jāṇā*, go, is conjugated like the ordinary verb *jāṇā* above, *mārēā* has fem. sing. *mārī*, mase. plur. *māre*, fut. plur. *mārīā*.

khāṇā, eat

Fut. *khāṇgrā*, *khāṅg*.

Past, *khādhā*.

pīṇā, drink

Past, *pītīā*.

dēṇā, give

Fut. *dēṅgrā*, *dēṅg*.

Past, *dētīā*.

laiṇā, take

Fut. *laiṅgrā*, *laiṅg*.

Past, *lēā*.

gālāṇā, speak

Past, *gālāyā*.

kārnā, do

Past, *kittā*.

Stat. part. *kittādā*, having been done.

jāṇṇā, know.

Past, *jāṇēā*.

lēaṇā, bring

Past, *lēāyā*.

lēi jāṇā, take away

* Like *jāṇā* above.

Ability.—The following sentences will illustrate the method of expressing ability. There are two methods:

(i) with *hōṇā*, (ii) with *sāknā*.

(i) *mētte nēh rōṭṭī khāi hūndī*, from-me not bread eating becomes, I cannot eat bread.

mētte nēh caul khāi hūnde, I cannot eat rice.

mētte nēh ēh pōthī pārḥī hñdī, I cannot read this book.

mētte nēh ēh kām̐m kārī hñdā, I cannot do this work.

(ii) *haū nēh pārḥī sākdā*, I cannot read.

In both methods the root of the verb with *-ī* added is used. In the first the word expressing the logical object is the nominative to the verb which agrees with it in gender and number, the root with *-ī* remaining unchanged. In the second, *sākdā*, to be able, agrees with the logical subject, while the root, as before, suffers no change.

Use of *thōṛā*, little. There is a strange tautological use of *thōṛā* in negative sentences, thus—

āsē Mūsālmān thōṛe nēhī hē, lit. we Musalmans little not are; the meaning is, "we are not Musalmans."

bāhṇā, strike, is used with some word for blow, understood.

maī tih nū bāhī, I struck him (sc. a blow).

maī cāpēṛā dīā bāhīā, I struck slaps (blows of slaps).

The stat. part of *paiṇā*, fall, lie, *pāūdā*, is used for "ill" (lit. lying or fallen).

SENTENCES

1. *Tērā naū kyā hā ?* Thy name what is ?
2. *Ēs ghōre dī kēḍḍī kū ūmr hī ?* This horse of how-great about age is ?
3. *Ītthe te Kāsh̄mīr kītṇe dūr hī ?* Here from Kashmir how-much far is ?
4. *Tēre bāḍhe de kītṇe kō māṇḍū hē ?* Thy father of how-many about boys are ?
5. *Haū bāḍe dūre te pātāḥṇā āyā.* I very far from on-foot came.
6. *Mēre cācce dā pūtt īs dīā baiḥṇā kāne bāḥ kītṭudā.* My uncle of son this of sister with marriage having-been-done (is).
7. *Ghārē sūfēd ghōre dī kātṭhī hī.* House-in white horse of saddle is.
8. *Ūs dīā pūṭṭhī pār kātṭhī bāṇnhī dē.* Him of back upon saddle tying give (i.e. tie).
9. *Tīs de pūtte nā māi bauht mārēā.* Him of son to by-me much was-beaten.
10. *Ōhje īs pār̄bāte pār gaūā bākriā cārā kārdā.* He this hill upon cows goats grazing making is (is in the habit of grazing).
11. *Ōhje ūs dāle hēṭh ghōre pār baiṭṭudā.* He that tree under horse upon seated.
12. *Ūs dā bhāī āpnīā baiḥṇā te bāḍḍā.* Him of brother own sister than big.
13. *Tīs dā māl dhār rūpāyye hā.* This of price two-and-a-half rupees is.
14. *Mērā bāḍhā chōṭe ghāre raiḥndā.* My father little house-in remains (lives).
15. *Tīs nā ēh rūpāyye dēi dēo.* Him to these rupees giving give (give over, idea of completion).
16. *Īṇā rūpāyyā īs te lēi lau.* These rupees him from taking take.

17. *Tih nā khāre mārike rāsse kāne bānnhī dēo.* Him to well having-beaten rope with tying give (tie up).

18. *Khāne te pāñī kādāho.* Well from water draw-out.

19. *Mēre āgge āgge cāl.* My before before walk.

20. *Kis dā lāpā hā tūsā de pīche cālūdā.* Whom of boy is you of behind having-walked.

21. *Ēh ciz tūsē kis te mūlle leī.* This thing by-you whom from price-in was-taken?

22. *Gaūe de ēkk dākāndāre te leī.* Village of one shopkeeper from was-taken.

Notes.—2, 4. *kā, kō*, after number or word expressing amount, size, etc., means "approximately". 6. *kittūdā*, done, used for past, is-having-been-done, i.e. has been done. 8. *bānnhī dē*; here, and in 15, 16, and 18, we have examples of the compound verbs which are so common a feature of Panjabi, Hindi, and Urdu.

VOCABULARY

- about, approximately, *kā, kō*.
 able, be, *sākṇā*; see Grammar.
 all, *sābbh*.
 arrive, *pūjjṇā*.
 ass, *khōṭṭā*.
 back, n., *pīṭṭh*.
 backwards, *picche*.
 bad, *bārā*.
 be, become, *hōṇā*.
 bear, *ricch*.
 beat, *mārnā, bāhṇā*.
 beautiful, *bāṇkā*.
 bed, *manjā*.
 before, *āgge*.
 behind, *picche*.
 below, *hēth*.
 beside, *gē*.
 big, *bāḍḍā*; so —, *ēḍḍā*; so —
 (correl.), *tēḍḍā*; how —,
kēḍḍā; as — (rel.), *jēḍḍā*.
 bitch, *kūttī*.
 body, *dhār*.
 book, *pōthī*.
 boy, *māṇḍā*.
 bread, *rōṭṭī*.
 bring, *lāuṇā*.
 brother, *bhāṭ*.
 buffalo, *mhaṭs*.
 bull, *bāḷā*.
 buttermilk, *chāh*.
 call, *bōḷṇā*.
 camel, *ṭū*.
 cat, *billā*, fem. *billī*.
 cock, *kākkār*.
 cold, *ṭhāṇḍā*.
 come, *aṇṇā*.
 cow, *gūṇ, gūē*.
 cowherd, *gūḍāṭṭā*.
 daughter, *dhī, kāṇṇī*.
 day, *dīn*.
 die, *mārnā*.
 do, *kārnā*.
 dog, *kūttā*.
 downwards, *hēth*.
 draw (water), *kāḍḍḍḍḍā*.
 drink, *pīṇā*; give to —, *pīlāṇā*.
 ear, *kānn*.
 eat, *khāṇā*; cause to —, *khāḷāṇā*.
 egg, *bāttī*.
 eight, *āṭṭh*.
 eighteen, *ṭhārā*.
 eighty, *āssī*.
 elephant, *hāthī*.
 eleven, *gārā*.
 eye, *hākkhī*.
 face, *mūh*.
 fall, *rāṇḥṇā, paṇṇā*.
 far, *dūr*.
 father, *bāḍhā*.
 field, *ḍōṭī*.
 fifteen, *pāṇḍrā*.
 fight, *lāṇṇā*.
 first, *paṇhlā*.
 fish, *mācchī*.
 five, *pānj*.
 foot, *pair*.
 forty, *cālī*.
 forwards, *āgge*.
 four, *cār*; fourth, *cauthā*.
 fourteen, *caudā*.

- from, *te*.
 front, in, *ägge*.
 fruit, *phāl*.
 ghi, *ghī*.
 girl, *mānnī*.
 give, *dēṇā*.
 go, *jāṇā*.
 goat, *bākrā*, fem. *bākrī*.
 good, *khārā*.
 graze, tr., *cārnā*, *cūgāṇā*; int.,
 cūṅnā.
 hair, *kēs*.
 hand, *hātth*.
 he, *sē*.
 head, *sīr*.
 hear, *sūṇnā*.
 hen, *kūkṇī*.
 hence, *itthe te*.
 here, *itthe*.
 high, *uccā*.
 hill, *pārbāt*.
 horse, *ghōṛā*.
 hot, *gārm*, *tāttā*.
 house, *ghār*.
 hundred, *sau*.
 husband, *ghārēwāṇa*.
 I, *haū*.
 ignorant, *āhmāk*.
 in, *wicc*.
 inside, *wicc*.
 iron, *lōhā*.
 jackal, *giddṛī*.
 jungle, *bān*.
 * kind, of this, *ēṛhā*; of that —,
 tēṛhā; of what —? *kēṛhā*;
 of which — (rel.), *tēṛhā jē*.
 kite, *īl*.
 know, *jāṇnā*.
 lazy, *ghair*.
 learn, *sikhṇā*.
 leopard, *bāhg*, *mīrg*.
 lie, *saunā*, *paiṇā*.
 little, *chōṭā*; a —, *thōṛā*.
 load, *būjhkā*.
 look, *dēkhṇā*.
 maize, *chāllī*.
 make, *bāṇṇā*.
 man, *māhṇā*.
 mare, *ghōṛī*.
 marry, *biāh kārṇā*.
 meat, *māsh*.
 meet, *mīllṇā*.
 milk, *duddh*.
 moon, *cānd*.
 mother, *āmmā*.
 mountain, *pārbāt*.
 much, so, *ittā*; so — (correl.),
 ittā; how —? *kittā*; as
 — (rel.), *jittā*.
 Muhammadan, *mūsālmān*.
 my, *mērā*.
 name, *naū*.
 near, *nēre*.
 night, *rāt*.
 nine, *nau*.
 nineteen, *ūnnī*.
 ninety, *nābbe*.
 no, *nēh*, *nēhī*.
 nose, *nākk*.
 not, *nēh*, *nēhī*.
 nothing, *kūcch nēh*.
 now, *hān*.
 of, *dā*.
 oil, *tēl*.
 on, *pār*.
 one, *īkk*.
 our, *āsā dā*, *mhārā*.
 own, adj., *āṇṇā*.

pen, <i>kālām</i> .	stomach, <i>pēf</i> .
pig, <i>sār</i> .	storm, <i>āmhī</i> , <i>ānhērī</i> .
place, v., <i>rākkhṇā</i> .	stream, <i>khāḍḍ</i> .
plain, <i>pāddhār</i> .	sun, <i>sūrāj</i> ; sunshine, <i>dhupp</i> .
plough, <i>hāl jōrnā</i> .	sweet, <i>mīṭhā</i> .
quickly, <i>chōṛā</i> .	swift, <i>culāk</i> .
rain, <i>bārkhā</i> .	take, <i>laiṇā</i> ; take away, <i>lei jāṇā</i> .
read, <i>pāṛhṇā</i> .	ten, <i>dās</i> .
recognize, <i>pāchāṇṇā</i> .	than, <i>te</i> .
remain, <i>raiṇṇā</i> .	then, <i>tāḥ</i> .
river, <i>dāryā</i> .	there, <i>ūtthī</i> .
run, <i>daurnā</i> ; — away, <i>nāṭhī jāṇā</i> .	they, <i>sē</i> .
saddle, <i>kāṭṭhī</i> .	thief, <i>cōr</i> .
say, <i>bōḷṇā</i> , <i>gālāṇā</i> .	thirst, <i>tīh</i> .
see, <i>dēkhṇā</i> .	thirteen, <i>tērā</i> .
seed, <i>bīā</i> .	this, <i>ēh</i> .
seven, <i>sātt</i> .	thou, <i>tū</i> .
seventeen, <i>sāttrā</i> .	three, <i>tin</i> ; third, <i>tījā</i> .
seventy, <i>sāttār</i> .	thy, <i>tērā</i> .
sharp, <i>painā</i> .	tie, <i>bāṇhṇā</i> .
she, <i>sē</i> .	to, <i>nū</i> .
sheep, <i>bhēḷ</i> .	to-day, <i>āj</i> .
shepherd, <i>bākrāl</i> .	to-morrow, <i>kāl</i> ; day after —, <i>pārsā</i> ; fourth day, <i>cauth</i> .
shopkeeper, <i>dākhāndār</i> .	tongue, <i>jībḥ</i> .
sister, older than person spoken of, <i>bēbbē</i> ; younger than do., <i>baiṇ</i> .	tooth, <i>dānd</i> .
sit, <i>baiṭhṇā</i> .	town, <i>nāggār</i> .
six, <i>chē</i> .	tree, <i>dāl</i> .
sixteen, <i>sōḷā</i> .	twelve, <i>bārā</i> .
sixty, <i>sāṭṭh</i> .	twenty, <i>bīh</i> .
sleep, <i>saṇṇā</i> .	two, <i>dō</i> ; two-and-a-half, <i>dhāt</i> ;
something, <i>kūcch</i> .	second, <i>dūjjā</i> .
son, <i>pūtt</i> , <i>bhāṇ</i> .	ugly, <i>bārā</i> .
sow, <i>bāṇā</i> .	uncle, <i>cāccā</i> .
speak, <i>gālāṇā</i> , <i>bōḷṇā</i> .	under, <i>hēṭh</i> .
stand, <i>khṛōṇā</i> .	upon, <i>pār</i> .
star, <i>tārā</i> .	upwards, <i>ūppre</i> .
	very, <i>bauht</i> .
	village, <i>gaū</i> .

walk, *pātāhṇā auṇā* or *jāṇā*,

cālṇā.

was, *thā*.

water, *pāṇī*.

way, *bāt*.

we, *āsē*.

well, adv., *khārā*.

well, n., *khūā*.

what, *kyā*.

wheat, *kāṇāk*.

when, *kāhṇ*; (rel.), *tāhṇ je*.

where? *kittī*; (rel.), *jittih*.

white, *sūfēd*.

who? *kūn*; (rel.), *jō*.

why? *kai*.

wife, *jūāṇās*.

wind, *paṇṇī*.

wise, *āklāwāḷa*.

with (along with), *kāne*;

instru., *kāne*.

wolf, *bhāgēār*.

woman, *jūāṇās*.

write, *līkkhṇā*.

yesterday, *kāl*; day before —

pārsā; fourth day back,

cauth.

you, *tūsē*; your, *tūsā dā*.

WESTERN BILASPURI

NOUNS

Nom. Acc.	<i>ghōr-ā.</i>	-e.
Gen.	-e <i>dā.</i>	-ēā <i>dā.</i>
Dat., Acc.	-e <i>nō.</i>	-ēā <i>nō.</i>
Abl.	-e <i>tē.</i>	-ēā <i>tē.</i>
Agent	-ē.	-ēā.
Nom., Acc.	<i>ghār-</i> , house.	<i>ghār-</i> .
Gen.	-e <i>dā.</i>	-ā <i>dā.</i>
Agent	-ē, -ē <i>nē.</i>	-ē.
Nom., Acc.	<i>hāih-i</i> , elephant.	-ī.
Gen.	-īē <i>dā.</i>	-īā <i>dā.</i>
Agent	-īē, -īē <i>ne.</i>	-īē, -īā <i>ne.</i>
Nom., Acc.	<i>mānnī</i> , girl.	-īā.
Gen., etc.	-īā <i>dā, nō, etc.</i>	-īā <i>dā, nō, etc.</i>
Agent	-īē or <i>īē ne.</i>	-īā <i>ne.</i>
Nom., Acc.	<i>bhain-</i> , sister.	<i>bhain-ā.</i>
Gen., etc.	-ā <i>dā, nō.</i>	-ā <i>dā, nō.</i>
Agent	-ā <i>ne.</i>	-ā <i>ne.</i>

PRONOUNS

Nom., Acc.	<i>haī, māī</i> , I.	<i>āsī.</i>
Gen.	<i>mērā.</i>	<i>sāhrā.</i>
Dat., Acc.	<i>mainī.</i>	<i>āsā nū.</i>
Abl.	<i>mētte.</i>	<i>sātte.</i>
Agent	<i>māī.</i>	<i>āsī.</i>
Nom., Acc.	<i>tū, thou.</i>	<i>tūsi.</i>
Gen.	<i>tērā.</i>	<i>thūārā, tūhārā.</i>
Dat., Acc.	<i>tainnī.</i>	<i>thūānī.</i>
Abl.	<i>tētte.</i>	<i>thūātte.</i>
Agent	<i>taī.</i>	<i>tūsi.</i>
Nom., Acc.	<i>ēh</i> , this.	<i>ēh.</i>
Gen.	<i>īh dā, īs dā.</i>	<i>īhnā dā.</i>
Dat., Acc.	<i>īh nō.</i>	<i>īhnā nō.</i>
Agent	<i>īhn.</i>	<i>īhnī.</i>

kaun, who ?

Gen. *kāh dā*.

Agent, *kāhn*.

kyā, what ? Gen. *kāh dā*.

kūcch, something, anything.

PRONOMINAL ADJECTIVES

ēhā, of this kind ; *tēhā*, of that kind ; *kēhā*, of what kind ? *jēhā*, of which kind (rel.).

itnā, so much or many ; *ūtnā*, so much or many (correl.) ; *kītnā*, how much or many ? *jītnā*, as much or many (rel.).

ADJECTIVES

The rules for agreement are the same as for the main Bilāspūr dialect.

Comparison, as in Bilāspūr :—

cāngā, good ; *es te cāngā*, better than this.

sābb te cāngā (or *ābbāl*), better than all (first from all), best.

ADVERBS

Time

hūnī, now.

kād, when ?

tād, then.

jād, when (rel.).

Place

itthe, here.

kītthe, where ?

ūtthe, there.

jūtthe, where (rel.).

Others

kūsno, *kāh no*, why ?

chōr, quickly.

PREPOSITIONS

dā, of.

te, from, than.

nō, *nū*, to.

VERBS

Verb Substantive

Pres. *hai* all through, unchanged.

Past sing. masc. *thā*, fem. *thī* ; plur. masc. *thē*, fem. *thīā*.

ḍiggṇā, fall

Imperat. *ḍigg* *ḍiggo*.

Fut. *ḍiggāṅgr-ā*, fem. -*ī*; plur. masc. -*ē*, fem. -*īā*; also *ḍiggāṅg*, unchanged.

Pres. ind. and past cond. *ḍiggdā*.

Imperf. *ḍiggdā thā*, etc., fem. *ḍiggdī thī*; plur. masc. *ḍiggde the*, fem. *ḍiggdīā thīā*.

Stat. part. *ḍiggādā*, fallen.

Past, *ḍiggeā*, fem. *ḍiggī*; plur. masc. *ḍigge*, fem. *ḍiggīā*.

hōṇā, be, become

Fut. *hūṅghṛā*.

Past, *hōēā*.

Pres. ind. and past cond. *hūndā*.

auṇā, come

Fut. *auṅghṛā*.

Past, *āyā*.

Stat. part. *āūdā*, in the state of having come.

jāṇā, go

Fut. *jāṅghṛā*.

Past, *gēā*.

Stat. part. *gāūdā*, gone.

baithṇā, sit

Past, *baithhā*.

Stat. part. *baithhādā*.

kūttṇā, beat

Past, *kūttēā*.

khāṇā, eat

Past, *khādhā*.

dēṇā, give

Fut. *dēṅghṛā*.

Past, *dittā*.

laiṇā, take

Fut. *laiṅghṛā*.

Past, *lēā*.

It will be noticed that verbs whose roots end in a vowel take *h* in the future, thus *avṇghrā*, I shall come; *jāṇghrā*, I shall go; *dēṇghrā*, I shall give, etc.

Ability is expressed in the same way as in Bilāspūr. The sentences given for Bilāspūr are used also in Western Bilāspūr. The tautological use of *thōrā*, mentioned in connexion with the Standard dialect, is found also in this dialect.

To express necessity, advisability, duty, *cāhīndā* (fem. *cāhīndī*, plur. masc. *cāhīnde*, fem. *cāhīndīā*) is used like the Panjabi *cāhīdā*. It corresponds to the Hindi *cāhiye*.

NUMERALS

The numerals are as in Bilāspūr except

13 *tēhrā*.

20 *bīh*.

VOCABULARY

The words are practically as in the Standard dialect. The following with slight differences may be noted:—

advisable, necessary, it is,

dwelt, *bāsṇā*.

cāhīndā.

herder of buffaloes, *māhī*.

boy, *chōhrā*.

look for, be obtained, *lājḥrā*.

buffalo, *mhaīs*.

shepherd, *gūāl*.

cow, *gā*.

woman, wife, *tīmī*.

NORTHERN BILASPURI

NOUNS

Nom., Acc.	<i>ghōr-ā</i> .	-e.
Gen.	-e <i>rā</i> .	-e <i>rā</i> .
Dat., Acc.	-e <i>jō</i> .	-e <i>jō</i> .
Abl.	-e <i>te</i> .	-e <i>te</i> .
Agent	-ē.	-ē.
Nom., Acc.	<i>ādm-ī</i> , man.	-ī.
Gen.	-īā <i>rā</i> .	-īā <i>rā</i> .
	etc.	etc.
Agent	-īē.	-īē.

Nom., Acc.	<i>ghār</i> , house.	<i>ghār</i> .
Gen.	<i>ghārā rā</i> .	<i>ghārā rā</i> .

Feminine.

Nom., Acc.	<i>mān-i</i> , girl.	<i>-ī</i> .
Gen.	<i>-iā rā</i> .	<i>-iā rā</i> .
Agent	<i>-lē</i> .	<i>-lē</i> .

It will be noticed that as in so many Simla States dialects the singular is practically the same as the plural.

PRONOUNS

Nom., Acc.	<i>haū</i> , I.	<i>āsē</i> .
Gen.	<i>mērā</i> .	<i>mhārā</i> .
Dat., Acc.	<i>mīnjō</i> .	<i>āsā jō</i> .
Abl.	<i>mātte</i> .	<i>āsā te</i> .
Agent	<i>maī</i> .	<i>āsā</i> .
Nom., Acc.	<i>tā</i> .	<i>tāsē</i> .
Gen.	<i>tērā</i> .	<i>tāsā rā</i> .
Dat., Acc.	<i>tījō</i> .	<i>tāsā jō</i> .
Abl.	<i>tātte</i> .	<i>tāsā te</i> .
Agent	<i>taī</i> .	<i>tāsā</i> .

ēh, this, has Gen. *īs rā*. Agent, *īhnī*.

kyā is what?

ADVERBS

Nearly the same as Western Bilāspuri.

dōttā, is to-morrow.

VERBS

Verb Substantive

- Pres. masc. *hā*, fem. *hī*; plur. *hē*, fem. *hī*.
Past masc. *thā*, fem. *thī*; plur. masc. *thē*, fem. *thī*.

kārnā, do

Fut. *kārānghā*, fem. *kārānghī*; plur. *kārānghē*, fem. *kārānghī*; also *kārāng* (indeclinable).

Pres. ind. *kārā hā*, fem. *kārā hī*; plur. *kārā hē*, fem. *kārā hī*.

Imperf. *kārā thā*, fem. *kārā thī*; plur. *kārā thē*, fem. *kārā thī*.

Past, *kittā*, fem. *kittī*; plur. *kittē*, fem. *kittī* (agreeing with object).

Stat. part. *kittārā*, fem. *kittīrī*; plur. *kittīre*, fem. *kittīrī*.

Pres. perf. *kittā hā*.

Plup. *kittā thā*.

dēṇā, give

Fut. *dēṅhā* or *dēṅ*.

jāṇā, go

Fut. *jāṅhā* or *jāṅ*,

Pres. ind. *jāṇ hā*.

Past, *gēā*.

Stat. part. *gēārā*.

Pres. perf. *gēā hā*.

Plup. *gēā thā*.

hōṇā, be, become

Past, *hūā*, *hūā hā*, *hūā thā*.

aunā, come

Stat. part. *āvrā*.

baithṇā, sit

Stat. part. *baithīrā*.

Other verbs are *dēkhṇā*, see; past, *dēkhēā*.

bāhṇā, strike; past, *bāhēā*. This is used always with some feminine word for blow understood, as *ūs jō bāhī*, struck him (sc. a blow).

lē jāṇā, take away; like *jāṇā*, go.

lē aunā, bring; like *aunā*, come.

NUMERALS

The numerals are the same as in the Western Bilāspūr dialect.

VOCABULARY

The vocabulary does not appreciably differ from that of other dialects in Bilāspūr.

SOUTHERN BILASPURI

NOUNS

Nom., Acc.	<i>ghōr-ā.</i>	-e.
Gen.	-e <i>rā.</i>	-ēā <i>rā.</i>
Dat., Acc.	-e <i>jō.</i>	-ēā <i>jō.</i>
Abl.	-e <i>te.</i>	-ēā <i>te.</i>
Agent	-ē.	-ē.
Nom., Acc.	<i>ghār-</i>	<i>ghār-</i>
Gen.	-o <i>rā.</i>	-ā <i>rā.</i>
	etc.	etc.
Agent	-ē or -e <i>ne.</i>	-ē.
Nom., Acc.	<i>hāth-ī,</i> elephant.	-ī.
Gen.	-īe <i>rā.</i>	-īā <i>rā.</i>
Agent	-īē, -īe <i>ne.</i>	-īē.

Feminine.

Nom., Acc.	<i>mānn-ī,</i> daughter, has Gen.	-īā <i>rā.</i>	Agent -īā.
Nom., Acc.	<i>bhaiṇ-</i>	<i>bhaiṇ-ā.</i>	
Gen.	-ā <i>rā.</i>	-ā <i>rā.</i>	
Agent	-ā.	-ā.	

PRONOUNS

Nom., Acc.	<i>hau.</i>	āsē.
Gen.	<i>mērā.</i>	āsā <i>rā.</i>
Dat., Acc.	<i>mīnjō.</i>	āsā <i>jō.</i>
Abl.	<i>mētte.</i>	āsā <i>te.</i>
Agent	<i>maī.</i>	āsē.
Nom., Acc.	<i>tū,</i> thou.	tāsē.
Gen.	<i>tērā.</i>	tāsā <i>rā.</i>
Dat., Acc.	<i>tījō.</i>	tāsā <i>jō.</i>
Abl.	<i>tētte.</i>	tāsā <i>te.</i>
Agent	<i>taī.</i>	tāsā.
Nom., Acc.	<i>ēh,</i> this.	ēh.
Gen.	<i>īs <i>rā.</i></i>	īhnā <i>rā.</i>
Dat., Acc.	<i>īs <i>jō.</i></i>	īhnā <i>jō.</i>
Abl.	<i>īs <i>te.</i></i>	īhnā <i>te.</i>
Agent	<i>īhnī.</i>	īhne.

Nom., Acc. *kūn*, who.

Gen. *kīs rā*.

Agent *kīhnī*.

kyā is what?

kūcc, anything, something.

PRONOMINAL ADJECTIVES

ērḥā, of this kind: and so *tērḥā*, *kērḥā*, *jērḥā*.

itnā, so much or many; *tītnā*, so much or many (correl.); *kītnā*, how much or many? *jītnā*, as much or many (rel.). Not cerebral *n* as in Standard dialect.

ADJECTIVES

The rules are as in the Standard dialect.

Comparison.—*āccḥā*, good; *īs te āccḥā*, better than this; *sābbhī te āccḥā*, best of all.

ADVERBS

Time

hūn, now.

tā, then.

kāḍī, when?

tā jē, when (rel.).

ājī, to-day.

kāl, to-morrow or yesterday.

pārsā, day after to-morrow
or day before yesterday.

cauth, on fourth day for-
wards or backwards.

Others

kaū, why?

chōṛ, quickly.

PREPOSITIONS

rā, of.

jō, to.

te, from.

gē, beside, *mēre gē*, beside me.

nāl, along with; *mēre nāl*,
with me.

VERBS

Verb Substantive

As in Standard dialect, *hā*, *hī*, *hē*, *hīā*.

„ „ *thā*, *thī*, *thē*, *thīā*.

ḍiggṇā, fall

Almost as in Standard dialect.

Imperat. *ḍigg*

ḍiggo.

Fut. *ḍiggg-ā, -ā -ā, -ē -ē -ē*; fem. *-ī -ī -ī, -īā -īā -īā*.

This triple *g* in the future results from the adding of the ending *-gā* to the root *ḍigg-*. This tense differs from the Standard dialect.

Pres. cond. *ḍigggā, etc.*

Pres. ind. *ḍigggā hā, etc.*

Imperf. *ḍigggā thā.*

Past cond. *ḍigggā.*

Past, *ḍigggā*; pres. perf. *ḍigggā hā*; plup. *ḍigggā thā.*

Stat. part. *ḍigggārā.*

hōṇā, be, become

Fut. *hōṇgā.*

Past, *hā.*

āṇṇā, come (cf. West Panjabi āwāṇā).

Fut. *āṇṇgā.*

Past cond. *āṇṇā.*

Past, *āyā.*

jāṇā, go

Fut. *jāṇṇgā.*

Past, *gā.*

baiṭhā, sit

Past, *baiṭhā.*

Stat. part. *baiṭhārā.*

lēṇā, take

Fut. *lēṇṇgā.*

Past, *lē.*

kāṇṇā, do

Past, *kittā (not kiltā)*

khāṇā, eat; *pīṇā, drink*; *dēṇā, give*; *gālāṇā, speak*; *bōlāṇā, speak*; *lēṇāṇā, bring*; *lēṇ jāṇā, take away*; *rāiṇāṇā, remain*; *māṇṇā, beat*, are like the Standard dialect with the necessary changes in fut. and stat. part.

It should be noticed that when the root of a verb ends in a vowel the fut. and past cond. insert an *ṇ* and *n* respectively before the ending.

NUMERALS

The numerals are the same as in the Standard dialect except 9, *nāñ*.

Ability is expressed as in the Standard dialect. See the sentences there.

VOCABULARY

The vocabulary calls for little remark. The following words showing a slight difference may be noted :—

boy, *chōkrā*.

shepherd, *bākrāḷ*.

buffalo, *mhaiś*.

sister, *bōbbo*.

goat, *bākkṛā*.

The word *bākrāḷ* for the more ordinary *bākrāḷ*, etc., reminds us that in Bilāspūr and the South of Sūkēt, the introduction of *ñ* or *w* before *ā* is common. Thus we have *gūḷāñ* for *gūḷāb*, rose; *āññwāñ* for *āññrāñ*, descent; *cāñhwāñ* for *cāñhāñ*, ascent; *āñhwāñ* for *āñhāñ*, lifted.

DAMI

The dialect of North-East Bilāspūr is practically identical with the Standard dialect of Māñḍī and Sūkēt. In the declension almost the only difference is that *te* is used for *ge*, from.

Dāmī is spoken in South-East Bilāspūr and is almost the same as the dialect of South Bilāspūr. The resemblances and differences are indicated below.

NOUNS

The same as Southern Bilāspūri.

PRONOUNS

1st pers. sing. same except abl. *mātte*.

Plur. same except—

Nom., Acc. *āsē*.

Gen. *mhārā*.

Dat. and Abl. *āsā jō* and *tē*.

2nd pers. same except—

Nom., Acc. <i>tā</i> .	Plur. <i>tusē</i> .
Gen. <i>tusā</i> .	<i>tusā rā</i> .
Dat., Acc. <i>tusā jō</i> .	
Abl. <i>tūtṭē</i> .	<i>tusā tē</i> .
Agent <i>tussē</i> .	

3rd pers. pron. the same; inter. and rel. pron. the same.

PRONOMINAL ADJECTIVES

Kind:—*ēṛhū*, of this kind, etc., the same.

Amount:—cerebral *ṇ*; *itṇā*, so much or many; *tīṇā*, so much or many (correl.); *kīṭṇā*, how much or many? *jītṇā*, as much or many (rel.).

kīcch, something, anything.

ADVERBS

Time

ēbbū, now.

kādū, when?

tā, then.

tā je, when (rel.).

Place

The same.

VERBS

Verb Substantive

Pres. *hā*, fem. *hī*; plur. *hē*, fem. *hīā*.

rāṛhṇā, fall

Fut. *rāṛh-gā*, fem. *-gī*; plur. masc., *-gē*, fem. *-gīā*.

Pres. ind. *rāṛhū hā*, fem. *rāṛhū hī*; plur. masc. *rāṛhū hē*, fem. *rāṛhū hīā*.

Imperf. *rāṛhū thā*.

Stat. part. *rāṛhūrā*.

For the pres. ind. and imperf. the following is often used with no real difference of meaning, it ought properly to express habit.

rāṛhā kārū hā, fem. *rāṛhā kārū hī*, etc.

So also *khāyā kārū hā*, I eat.

hōṇā, be, become (the same)

auṇā, come

Fut. *auṇghā* or *auṇghā*.

Stat. part. *āūrā*.

jāṇā, go

Fut. *jāṇghā*.

Stat. part. *jāūrā*.

Past cond. *jāhāṇdā*.

The verbs *kāṭṭṇā*, beat; *khāṇā*, eat; *pīṇā*, drink; *dēṇā*, give; *gālāṇā*, speak; *bōṇā*, speak; *kārṇā*, do, are conjugated as in Southern Bilāspūrī.

NUMERALS

The numerals are the same except 9, *nan*.

Ability.—Ability may be expressed as in the Standard dialect, but the following method of expressing it is also found :—

mēre bolle āh kām nīh hāṇdā, I cannot do this work.

mēre bolle nīh līkhī hāṇdā, I cannot write.

mēre nīh jāhāṇdā, I cannot go.

The last example is notable in that the participle is used like the organic pass. part. and yet is the ordinary active participle. It differs from the examples given under the Standard dialect where the logical object is the nominative of the sentence.

VOCABULARY

The vocabulary is the same. Occasionally a trifling difference may be detected as in *pūt*, son; *dhīṇ*, daughter.

HANDURI (EAST NALAGARH)

NOUNS

Sing., Nom., Acc. *ghōṛ-ā*, horse.

Gen. -e *rā*.

Dat., Acc. -e *jō*.

Abl. -e *te*.

Agent -ē.

Plur. the same.

Sing., Nom., Acc.	<i>bāḷd</i> , ox.
Gen.	<i>bāḷdā rā</i> .
Dat., Acc.	<i>bāḷdā jō</i> .
Abl.	<i>bāḷdā te</i> .
Agent	<i>bāḷdē</i> .

Plur. the same.

SINGULAR	PLURAL
Nom., Acc. <i>mānū-ī</i> , girl.	Nom., Acc. <i>mānū-īdā</i> .
Gen.	<i>-īdā rā</i> , etc.
Agent	<i>-īdē</i> .
Nom., Acc. <i>bailū-</i> , sister.	Nom., Acc. <i>bailū-ā</i> .
Gen.	<i>-ā rā</i> .
Agent	<i>-ā</i> .

PRONOUNS

Nom., Acc. <i>hāī</i> , I.	<i>āsse</i> .
Gen.	<i>mhārā</i> .
Dat.	<i>āssā jō</i> .
Abl.	<i>āssā te</i> .
Agent	<i>āssē</i> .
Nom., Acc. <i>tīī</i> .	<i>tīisse</i> .
Gen.	<i>tīissā rā</i> .
Dat.	<i>tīissā jō</i> .
Abl.	<i>tīissā te</i> .
Agent	<i>tīissē</i> .

In that part of East Nālāgarh which lies to the east of the mountain range the following difference is found in the above two pronouns:—

<i>mā khe</i> , to me.	<i>mā te</i> , from me.
<i>tā khe</i> , to thee.	<i>tā te</i> , from thee.
Nom., Acc. <i>ēh</i> , this.	<i>ēh</i> .
Gen.	<i>īhnā rā</i> .
etc.	etc.
Agent	<i>īhne</i> .

Fem. sing.: Gen. *ēssā rā*, etc. Agent, *ēssē*.

sē, that. Gen. *tēs rā*, etc. Fem. *tēssā rā*, etc., like *ēh*, this.

kyā, what?

kūcch, something, anything.

PRONOMINAL ADJECTIVES

ēhrā, of this kind; *tēhrā*, of that kind; *kehṛā*, of what kind? *jēhrā*, of which kind (rel.).

itnā, so much or many; *tītnā*, so much or many (correl.); *kītnā*, how much or many? *jītnā*, as much or many (rel.).

ADJECTIVES

Comparison.—*ācchā*, good; *ēt tē ācchā*, better than this; *sāb tē ācchā*, better than all, best.

ADVERBS

Time

ēbbū, now.

tēbbe, then.

kādī, when?

jēbbe, when (rel.).

ājī, to-day.

kāl, to-morrow, yesterday.

pārsū, day after to-morrow,

day before yesterday.

cauthe, fourth day forward or backward.

Place

ētthī, here.

tētthī, there.

kētthī, where?

also *chōṛ*, quickly.

jētthī, where (rel.).

ūndhe, downwards.

ūbhe, upwards.

PREPOSITIONS

gē, beside; *munj gē*, beside *jō*, to.

me; (beyond the Range *sātthe*, along with; *mēre*

mā kāē is used). *sātthe*, with me.

rā, of.

te, from.

VERBS

Verb Substantive

Pres. *hē*, *hē*, *hē*, *hē*, *hē*, *hē* (*hai* and *hai* are also found).

Past, *thā*, fem. *thī*; plur. *thē*, fem. *thī*.

karnā, do

Imperat.	<i>kār.</i>	<i>kāro.</i>
Fut.	<i>kārñgā.</i>	<i>kārñge.</i>
	<i>kārgā.</i>	<i>kārgē.</i>
	<i>kārgā.</i>	<i>kārgē.</i>
Pres. cond.	<i>kārñ.</i>	<i>kārñ.</i>
	<i>kārō.</i>	<i>kārō.</i>
	<i>kārō.</i>	<i>kārō.</i>

Pres. ind. *kārñ hē*, *kāro hai*, *kāro hē*, *kārñ hē*, *kāro hē*,
kāro hē.

Imperf. *kārñ thā* (fem. *thī*), *kāro thā*, *kāro thā*, *kārñ thē*
(fem. *thī*), *kāro thē*, *kāro thē*.

Past, *kittā*.

Conj. part. *kārñke*, having done.

kārñā shows the future for a verb with root ending in
a consonant. If it ends in a vowel (see *jāñā*) *ñ* is inserted
in 2 and 3 sing. and plur.

jāñā, go

Fut. *jāñgā*, *jāñgā*, *jāñgā*, *jāñge*, *jāñge*, *jāñge* (fem. -*gī*).

Past, *gā*, fem. *gī*; plur. *gē*, fem. *gī*.

Stat. part. *jāñrā*, in the state of having gone.

Conj. part. *jāñke*.

aurā, come

Stat. part. *aurā*.

Conj. part. *aurke*.

hōñā, be, become

Fut. *hāñgā*.

Past, *hāā*.

khāñā, eat

Past, *khādhā*.

Stat. part. *khāñrā*.

pīñā, drink

Past, *pittā*.

Stat. part. *pīñrā*.

liauṇā, bring; *lēijāṇā*, take away, are like *aṇā* and *jāṇā* respectively.

Ability :—

mā te (mētte) nēhī pāṛhdā ēh kitāb, I cannot read this book.

mā te (mētte) nēhī pāṛhdā, I cannot read.

pāṛhdā is used as an organic pass. part.

NUMERALS

The numerals are as in the Standard dialect.

VOCABULARY

As in Dāmī.

THE ARGOT OF THE QALANDAR

The Qalandar are a tribe of nomads who make their living by conjuring and showing performing bears, monkeys, and goats. As a rule they live exclusively in tents and wander about from place to place, but one section of them, known to me, have built a small village in which some of them have houses. With the exception of the headman and his family, they use the village merely as their headquarters, and live their nomadic life as before. They have the wild, bold, interesting appearance characteristic of nomads, and their women are of a gipsy type. They have many horses and are fearless riders, generally riding bareback. They keep savage dogs to guard their property, and one has always to stand at a distance and ask for an escort to protect one from these animals. The larger monkeys are very fierce, but they are always kept tied up. The Qalandar have a peculiar walk by which they may easily be recognized. They walk very straight and rise on their toes as they move silently over the ground. In spite of their appearance of poverty they frequently possess large sums of money both in cash and in women's ornaments. On one occasion the wife of one of the men in the village above-mentioned absconded, taking with her ornaments or money to the value of no less than Rs. 1,200 (£120). She and the money were secured some months afterwards. Last winter (1915-16) the headman celebrated the decease of his father who had died two years previously. He gave an entertainment lasting a week. Two brilliant acetylene lamps lit up the scene, crowds of people came and went all day. The total cost was estimated at Rs. 2,000 (£200).

(Note.—Since the above was written the owner of the land has resumed possession, and the village is now a ruin.)

Owing to their free open-air life cases of epidemic disease are rare. They live in a district in which

bubonic plague has been very bad for years, yet I have not heard of a single case among them. Though generally happy tempered they are apt to be violent when roused, and they have fits of uncontrolled wrath towards their wives or daughters, who on such occasions are in danger of physical injury. They are very much averse to invoking the aid of the law in their quarrels. In order to settle disputes they have truly remarkable councils in which all the men have a say. They sit round in a circle on the ground and debate the matter under dispute. To one accustomed to the pandemonium which results from any attempt on the part of ordinary Panjabis to settle a quarrel, when all speak and shout and gesticulate at the same time, the quietness and orderliness of a Qalandar council is astonishing. Each man is allowed to speak uninterrupted. He may speak for twenty minutes or more at a time, but he is listened to in perfect silence. A speaker generally emphasizes his points by throwing little stones or bits of grass on to the ground, each stone or bit of grass marking a paragraph in his speech.

They claim to be Jātts by caste and give the following account of their origin :—On one occasion a famous Sāyyid, called Phāttū Shāh, was passing their ancestral home, the village of Sainthāl in the Gūjrāt district. His bullock cart stuck in the mud outside the village. He sent a message to the villagers requesting help in extricating the cart. The villagers, i.e. the ancestors of the Qalandar, were engaged in an entertainment watching a nautch and listening to songs along with their own private Sāyyid, and they slighted the request of the strange Sāyyid. He accordingly cursed them in these words :—

wājjān wāje dhain dārwāze gae Sainthāl sāne Khāwāze
(let the instruments play, let the doors fall: gone is Sainthāl along with its Sāyyid. *Khāwāza* or *Khāwāja* is sometimes used of Sāyyids who come from Arabia).

Since that time, they say, they have been condemned to live a nomadic life. Their village fell down and they have never again been able to engage in agriculture.

The Qalandar (in Panjabi *Kālāndār*) have no dialect of their own. They employ ordinary Panjabi with a peculiar accent. Thus they never use a cerebral *l*. To disguise their meaning from outsiders they (1) employ secret words, (2) make changes in Panjabi words. These disguises are in daily use and are familiar to the smallest children. The words will be seen in the accompanying vocabulary. By far the commonest of the changes in words are produced by the introduction of the syllable *-īp*. Occasionally *-ēsī* and *-āllū* are also used.

-īp is employed almost exclusively with monosyllabic or, still more commonly, with disyllabic words, which have the accent on the first syllable. *-īp* always carries the accent. The following examples will show how Panjabi words are treated :—

PANJABI	QALANDAR
<i>raihṇā</i> , remain.	<i>rāhīpṇā</i> .
<i>khicṇā</i> , pull.	<i>khicīpṇā</i> .
<i>āṛā</i> , hither.	<i>ārīpā</i> .
<i>mājḡh</i> , buffalo.	<i>mājḡhīp</i> .
<i>jhāllā</i> , mad.	<i>jhālīpā</i> .
<i>āḡe</i> , yet.	<i>ājīpe</i> .
<i>mārīā</i> , weak (women).	<i>mārīpīā</i> .
<i>bāhā</i> , door.	<i>bāhīpā</i> .

sārīā Kālāndārīā khicṇḡīā, all the Qalandar women will pull, becomes *sārīpīā Fūkrīā khicīpṇḡīā*.

In the word *sālpām* for *sālām*, salutation, *p* is substituted for *-īp*.

In a few words *-ēsī* is used, thus, *gānēsī*, sugarcane, from *gānnā*; *pāḡēsī*, turban, from *pāḡg*; *wālēsī*, hair, from *wāl*; *āḡēsī*, fire, from *āḡg*.

-āllū is added in some of the numerals, as *pānjāllū*,

five; *sātāllū*, seven; *āṭhāllū*, eight; *nūāllū* or *nāwāllū*, nine; *dāsāllū*, ten.

It will be noticed that a considerable number of their words are Persian or Persian slightly altered; thus we have *pījār*, father; *mājār*, mother; *bilādār*, brother; *shāgā*, dog; *khārki*, ass; *shūr*, milk; *gāddām*, corn; *ārdā*, flour; *yāk*, one; *khānā*, house, tent; *shāb*, evening; *gūshān*, hungry; *aishā*, he, she, they, these; *ōshā*, he, she, they, those; *bāshār*, very, much; *khārd*, eat; *tīs*, drink; *gūr*, take; *kūn*, do; *dīd*, see, look.

fūkrā, poor man, Qalandar, and *shāmān*, oil, are Arabic, probably borrowed through Persian.

When a word has been incorporated it is treated as a native word; thus from *bilādār*, brother, we make *bilādārni*, sister; from the Arabic plural *fūkrā* (Ar. *fūqārā*), used as a singular, is made the feminine *fūkrī*.

hītā, sit, with a pres. part. means to be doing at the moment; *cishdā hītēā* *e*, he is at the moment drinking.

The pronouns *māshā*, I; *tāshā*, thou, you; *aishā*, he, she, they; *ōshā*, he, she, they (remote); *kāshā*, who; *kāsh*, what; *kāsha*, anything, something, are indeclinable. The ordinary Panjabi prepositions are added to them, as *māshā nā*, to me; *tāshā kolō* (for *kolō*), from you.

The following passage given in (1) the Qalandar dialect, (2) Panjabi, and (3) English, will illustrate their way of talking when desirous of disguising their meaning:—

kālīp māshā Fūkrēā dī dēṛhī rāmēā sā, ōshā de
kālī māī Kālāndārā de pīṇḍ gēā sā, ōhnā de
 yesterday I K. of village went was, them of.

lāstār, shāgē, dādde dīde sān. Othīne ikīp wādīpā
bāndār, kūtīte, ghōre dūtīthe sān. Otīthe ikk wādā
 monkeys, dogs, horses seen were. There one big

lāstār sī, ōshā dī sīsī rīhān hāc rāmī sī. Māshā
bāndār sī, ōh dā sīr khārāb hō gēā sī. Māī
 monkey was, him of head bad become gone was. By-me

pāchīpēā "aishā nā kashā nākhārēā"? *Ōshā*
pācchēā "ēs nā kīs mārēā"? *Ōhnā*
 was-asked "this to by-whom was-beaten"? By-them
ākhīpēā "kashā na nākhārēā, ēshā nā tāmāshā
ākhēā "kise nēhī mārēā, ēs nā tāmāshā
 was-said "by-anyone not was-beaten, this to fun for-

dīdaune *gīr* *rāme* *sā*, *īkīp* *shāge* *wādhīpēā*
wīkhān *lai* *gae* *sā*, *īkī* *kūtte* *wādhīhēā*
 causing-to-see taking gone were, one dog-by was-bitten

hīke." *Īkīp* *Fākre* *māshā* *nāl* *hīkait*
baike (*paīke*)." *Īkī* *Kālāndār* *mēre* *nāl* *gāl*
 having-attacked." One K.-by . me with matter

kūnī :— "*Māshā* *dī* *Fākrī* *rīhān* *hūc*
kītī :— "*mērī* *Kālāndār* *moī-hoī* *hō*
 was-made :— "Me of wife dead becoming
rāmī e." *Dūjīpe* *ākhīpēā* "hōr *Fākrī*
geī e." *Dūjje* *ākhēā* "hōr *Kālāndār*
 gone is." Second-by was-said "another wife

lābhīpēgā." *Cāmū* *pānjāllū* *Fākre* *māntā*
lābbhēgā." *Cār* *pānj* *Kālāndār* *rōṭī*
 he-will-find." Four five K. loaves

khūrdde *sān*, *tē* *ārbā* *cīshde* *sān*, *pījār*, *mājār*,
khānde *sān*, *te* *pānī* *pīnde* *sān*, *peō*, *mā*,
 eating were, & water drinking were, father, mother,

dāmū *tēke*, *trāmū* *tēngnīā*, *sārīpe* *gāddām* *dā*
dō *pūtār*, *trai* *dhīā*, *sāre* *kānādk* *dī*
 two sons, three daughters, all wheat of

gāc *khūrdde* *hīte* *sān*.
rōṭī *khānde* *baiṭhe* (*pae*) *sān*.
 food eating seated were (i.e. were at the moment eating).

VOCABULARY

PEOPLE

pījār, father; Persian, *pīdār*.
mājār, mother; Pers. *mādār*.
bilādār, brother, Pers. *bīrādār*.
bilādārnī, sister.
bāc, son; Hindi, *bacca*.
ṭēṭkā, son.
ṭēṅquā, son.
kōckī, daughter.
ṭēṭkī, daughter.
ṭēṅqūī, daughter.
chōbrā, boy; Hin. *chōkrā*;
 Laihndī, *chōhrā*.
chōbrī, girl.
ṭhōkhrā, old man.
hūddā, f. *hūddī*; Jat, farmer.
sītā, ordinary word for non-
 Qalandar, but not used of
 low-caste man.
sītī, f. of above, often used for
 wife in speaking to or of
 non-Qalandar.
lākāndār, Qalandar; f. the
 same.
fūkrā, poor man, Qalandar;
 Urdu, *fāqīr* (Arabic, plur.
fūqārā); f. *fūkrī*.
rīṭhā, Cūṭhā.
bādīpīā, serpent charmer; Sā-
 si *bādīā*.
gaim, thief.

ANIMALS

gābbā, bull, etc.
gābbī, cow.
faisūl-ā, f. -ī, buffalo.

pāḍḍ-ā, f. -ī, buffalo (used in
 Jaipur).
mājhip, female buffalo (from
 Panj. *mājjh*).
ḍāḍḍ-ā, f. -ī, horse.
shūq-ā, f. -ī, dog; Pers. *sāg*.
gūlūr-ā, f. -ī, puppy.
khārki, ass; Pers. *khār*.
lāstār, f. *lāstrī*, monkey.
khricch, bear; from Panj.
rīcch.
bājn-ā, f. -ī, goat.
lāmkan-ā, f. -ī, hare, rabbit
 (Panj. *lāmmā*, long; *kānn*,
 ear).

FOOD

lāhm, m., meat.
ārbā, m., water; Pers. *āb*.
mānt, f., bread, a loaf; plur.
māntā.
gāc, m., food.
hāntī, f., bread, a loaf.
shīr, m., milk; Pers. *shīr*.
kānd, m., sugar, *gūr*.
lāsāī, f., buttermilk; Panj. *lāssī*.
shāmān, m., ghi; Arab.
shāmān, oil.
kīṣī, m., rice, barley.
gūdām, f., corn; Pers. *gāndām*.
ārdā, m., flour; Pers. *ārdā*.
nīmāk, m., salt; Ur. *nīmāk*.
lāl, m., wine, spirits; Panj.
lāl, red.
gūnēsī, f., sugarcane; Panj.
gānnā.
gūlūrā, m., sugarcane.

MONEY, NUMERALS

- yāk*, one; Pers. *yāk*.
ikīp, one; from Panj. *ikk*.
dīmā, two.
trīmā, three.
cīmā, four.
pānjāllā, five.
chīmā, six.
chīllā, six.
sātāllā, seven.
āṭhāllā, eight.
nāāllā, *nawāllā*, nine.
dāsāllā, ten.
bistā, twenty.
wāhd, f., rupee.
bāstā, m., rupee.
chāl, f., rupee (gamblers' word).
ṭhīppī, f., pice.
cippī, f., pice.
māl, money to be recovered.

HOUSEHOLD ARTICLES

- nārī*, f., shoe.
pāgēsri, f., turban; Panj. *pāgg*.
līn, f., cloth.
shārtā, m., shirt; Panj. *kārtā*.
āgēsri, f., fire; Panj. *āgg*.
ṭānḍā, m., fire (used in Sindh).
dhūfā, m., huqqa.
sārnāi, f., huqqa.
hāfā, m., tobacco.
kāṭhki, f., stick; Panj. *kāṭh*, wood.
lārgī, f., stick.
ḍānḍā gāṇḍā, m., stick; Panj. *ḍānḍā*.
kāṭhīpī, f., saddle; from Panj. *kāṭhī*.

OTHER COMMON NOUNS

- haibār*, f., thing.
dērhī, f., village.
kāṭhīpā, m., house; Panj. *kōṭhī*.
khānā, m., house, tent; Pers. *khāna*.
jāgāllā, m., land.
kācīpār, m., mud; Ur. *kicār*.
kāēlā, m., well; Ur. *kāū*.
sīsī, f., head; *Ṣiṣā sīsī* Hindi *sis*. [foot.
pābbā, m., foot; Panj., part of
wālēsri, f., hair; Panj. *wāl*.
kāo, m., grass; Panj. *kāhī*, reedgrass.
shāb, f., evening; Pers. *shāb*.
nārā, m., name; Panj. *nā*.
hīkāt, f., matter, word, thing;
 Ur. *hikāyāt*, story.
yāi, f., *zāi*, f., abuse, *gālī*.
sālpām, m., salutation; from *sālām*.
chōk, m., accusation in lawcourt.
pārākhī, f., appeal.

ABSTRACT NOUNS

- rās*, f., justice; perhaps from *hāgg rāsī*, doing justice.
bērāsī, f., injustice; *be*, private and above.
gūshān, hunger, thirst; Pers. *gurisna*, hungry.
bhāṭkī, f., thirst.
gaimī, f., theft.

PRONOUNS

- māshā*, I.
tāshā, thou, you.
ōshā, he, that, she, it, they, those; Pers. *ōshā*, those.

aishā, he, she, this, it, they,
these; Pers. *ēshā*, these.

kāshā, who? anyone.

kāsh, what?

hāmā, we.

kāshā, something, anything,
gen. with neg.

ADJECTIVES

kālā (indecl.), good.

kālātār (indecl.), good.

siggā, good.

jautā, good, rich, etc.

nīkmā, little; Panj. *nīkkā*.

rīhān, bad, dead (indecl.).

ADVERBS

ēthīne, here; Panj. *ētthe*.

ōthīne, there; Panj. *ōtthe*.

kāthīne, where? Panj. *kitthe*.

bādākke wēle, to-morrow;

Panj. *wādāle wēle*.

bāshār, very, many; Pers.

bīsyār.

āre, yes.

kāsha nā, not at all.

VERBS

khārdnā, eat; Pers. *khārdān*.

cīshnā, drink; Kīūṭhālī *cīsh*,
water.

ṭīsnā, drink; Pers. *ṭīshna*,
thirsty.

rāmā, go.

ācnā, come.

gīrnā, take; Pers. *gīrftān*,
root *gīr*.

gīr ācnā, bring (*lē ānā*).

gīr rāmā, take away (*lē jānā*).

kānnā, do; Pers. root *kān*, do.

dhārnā, give.

hīpnā, sit, attack (of dog).

dīdnā, see, look; Pers. *dīd*.

ṭāggārnā, seize; Panj.

phāggārnā.

jāddnā, *yāddnā*, beat.

nākhārnā, beat.

nākkhārnā, die.

hācnā, become.

rīhān hācnā, die.

rāmā hācnā, go away; see

rāmā.

khākhānā, laugh.

raun kānnā, take away.

khāccnā, stand.

dhārijnā, fear.

rībhārijnā, get wet; Panj.

bhāijnā.

bālpānā, call; from *bālānā*.

bīknā, rebuke, get angry with.

cauhnā, ask; Panj. *cāhnā*,

desire.

lābhīpnā, get, obtain; from

Panj. *lābbhīnā*.

chōk lānā, bring case against.

hīkāt kānnā, tell, relate, speak.

INTERJECTION

dhārōī, *dhārpōī*, to show
astonishment.

THE SECRET WORDS OF THE QASAI (KASAI)

The following vocabulary contains words used by those Panjabi Qāsai who do not kill cows. It is possible that Hindostani Qasai use a different set of words, and an interesting question arises as to how far cow-killing Qasai differ in this respect from those who kill only sheep and goats. These Qasai call themselves *mēkn-sikkhā* (from *mēknī*, goat) as opposed to *bhākkār-sikkhā* (from *bhākkār*, bull, buffalo). One would like to know whether the use of secret words is increasing or decreasing. There is no doubt that some Qasai are far better acquainted with them than others. It is useful to compare the secret vocabularies of different communities such as Qasais, Gamblers, Qālāndārs, Sāsīs, and Cūhrās, but the comparison yields fewer points of resemblance than one would anticipate.

The Arabic and Persian words are worthy of attention. It is remarkable that these words are found in the vocabulary of an ignorant people, when, at the same time, they are not employed in ordinary Panjabi. The Persian words given above in the Qālāndār vocabulary should be compared. I have ventured to suggest some derivations. The etymology of all secret words is worthy of investigation.

VOCABULARY

HUMAN BEINGS	
<i>Kāndhā</i> , Hindu (Hindu with <i>k</i> before it).	<i>sikkhā</i> , Qasai; cf. their word for knife, <i>sikkhāṇ</i> . Is there any connexion with Sikhs?
<i>bāṭ</i> , Jat, farmer.	<i>bhākkār-sikkhā</i> , cow-killing Qasai.
<i>bāṭnī</i> , f., of do.	
<i>lālā</i> , Cūhrā (from Lāl Bēg, the saint of the Cūhrās).	<i>mēkn-sikkhā</i> , sheep or goat-killing Qasai.

gaimb, *gaimbā*, thief; see

gaimbi.

lēp, woman.

lēpkrā, dissolute man (from

lēp, woman; cf. Panjabi

rāpī, dissolute, from *rāmn*,
woman).

līlāk, literate man.

NUMERALS

ākēl, one; cf. Kashmiri *āk*,
Urdu *ek*, *ākēlā*, alone.

jav, two; cf. Urdu *jōrā*, pair.

tālā, three; Arabic *ṣālās*, pro-
nounced *tālāta*, *tlēti*, etc.

rābā, *ārba*, four; Ar. *ārbaʿ*.

khāmāns, five; Ar. *khāms*.

hāft, seven; Persian.

MONEY

ghilā, m., rupee.

nīnmī, f., eight annas (half a
rupee; Pers. *nīm*, half).

bōḍī, twenty rupees, eight
annas.

rādāḍā, m., pice (? Urdu *rāddī*,
rejected, worthless).

nīshīā, m., pice (? *na*, not,
shai, thing).

Food

pōhl, meat.

khādēlī, *khānēlī*, f., bread, loaf.

sīrkā, m., milk; ? Pers. *shīr*,
Urdu *sīrkā*, vinegar.

cīt kālā, m., milk; Panj. *cīṭṭā*,
white.

nāṇḍ, water.

sīrkī, f., buttermilk; see *sīrkā*.

mīṭhkā, coarse sugar; Cūhṛā
mīṭhā; Panj. *mīṭṭhā*, sweet.

phōklā, flour.

kūṇāknā, m., rice.

dhāwākhā, m., tobacco; Urdu

dhūā, smoke; Qālandār

dhāfā, hugga.

cīt, ghi; Panj. *cīṭṭā*, white;

cf. *cīt kālā*, above.

VERBS

shāḍnā, *shīṇnā*, eat.

āpnā, come: Cūhṛā *ābrnā*;

Sāsi, *āsrnā*; Panj. *āppārnā*,
arrive.

ṭīṇā, look.

ākhwārnā, say; Panj. *ākhnā*.

bhērnā, give.

sōhḍnā, give.

wākkārnā, *wāccārnā*, take.

sānwārnā, hear; Panj. *sānnā*;
for the form cf. *ākhwārnā*,
above.

shāḍānā, tell, relate.

ākāsṇā, run away.

ghārnā, beat, strike.

thaiṅ raiṅnā, keep quiet; cf.

Sāsi *ṭhauṅkṇā*, sit.

gāggī kārṇī, report about,
"tell on."

lāpnā, slaughter an animal for
food.

ANIMALS

bhākkār, *bhākkārā*, bull, buffalo;
f. *bhākkār*.

bhākkārā, ram; f. *bhākkārī*;
cf. Panj. *bākrā*, goat.

mēknā, *maikṇā*, goat; f. *mēknī*,
maikṇī (onomatopoeic).

PARTS OF BODY

rāsī, f., head; Ar. *rās*.

gāḍāwā, lower half of leg.

līprī, skin; Cūhrā *līprā*.

khālēndārī, f., liver.

tāppī, f., fat from stomach.

OTHER NOUNS, ADJECTIVES

nākāt, worthless, bad; see

nākātī.

jēdlā, *jiddlā*, good, fine. Used also of important persons and hence of any person under observation (? Ar. *jiddān*).

gaimbī, f., theft; Cūhrā *gaimī*; Sāsī do.; Qalāndār *gaimī*.

nākātī, f., abuse, lying, worthlessness; see *nākāt* above.

gāp, f., matter; cf. colloquial use of *gāp* with same meaning in Eastern Persian, i.e. Urdu *bāl*, and contrast Panj. use (mere story, untrue statement).

gaunā, used in phrase *gaunē nāl*, cheaply.

bārknā, m., hugga; Cūhrā and Sāsī *bārknā*; gamblers, *bārkā*.

trāpnī, f., shoe.

pāmbā, m., cloth; Pers. *pāmba*, cotton.

ghāsrā, m., thin mattress.

sīkkhān, knife.

rēs, m., 2 lb. (*sēr* inverted).

phānī, wood, stick, bone.

THE SECRET WORDS OF PANJABI GAMBLERS

The words here given form part of the vocabulary commonly called *jāārā dī bōlī*, the gamblers' language, though they are used by evildoers in general. Probably in the Panjab thieves are always gamblers. It would be worth while ascertaining how widespread the use of these words is. They correspond in a measure to thieves' slang in Britain, and just as in Britain, perfectly respectable people, especially schoolboys, are sometimes acquainted with the commonest of the thieves' terms, so amongst schoolboys and others in India a similar knowledge prevails, confined, of course, to a very few of the commonest words. As a rule, if a man knows more than three or four of the terms one may put him down as a doubtful character.

VOCABULARY

HUMAN BEINGS

sīt, woman, girl.
chāwā, boy; cf. gipsy *cavo*,
 boy; *Sāsī cawal*, rascal.
gāḍā, thief, gambler.
nausrīya, great gambler.
kārā, great winner at cards,
 one who takes a victim.
dhār (always used in the f.),
 victim, male or female, pro-
 spective or actual.
ṭhāllā, police inspector; *Kāngrī*
ṭhāllā; Nepālī *ṭhūlo*, big (a
 gipsy word).
gāndā, policeman (? Panj.
gāndā, filthy).

MONEY

bhīmṭā, m., rupee; cf. *Cūhrā*
bhīmṭā, do.
gāḍḍā, m., rupee.
kaṇḍḍā, m., rupee; Panj.
kaṇḍḍī; Ur. *kaṇṇī*, shell.
dāmṛī, f., rupee.
ṭhīkrī, f., rupee; cf. Panj.
ṭhīkrī, bit of earthenware.
chāllār, m., rupee; Panj. *chāllār*,
 rind, husk; *chāll*, f., rupee.
ṭāhli, f., eight anna bit.
māsā, m., four anna bit; Panj.
māsā, small weight.
rātti, f., two anna bit; Panj.
rātti, still smaller weight.

sārī, f., one anna.

āddhī, f., two pice bit.

phūṭṭī, f., pice.

āddhī sārī, f., two rupees.

VERBS

cāmnā, look; *Cūhrā cāmnā*, do.

rām jānā, run away; *Qālāndār*

rāmā, go.

ḍāk hō jānā, run away (from speed of *ḍāk*).

phūṭṭ jānā, run away; Ur.

phūṭnā, burst out.

rāmānā, steal; causal of *rāmānā*, see *rām jānā* above.

saint laiṇā, steal (? Panj. *saint*, sign, signal).

tīr kārnā, steal (? Ur. *tīr*, arrow).

khāḍḍī launā, break into house.

phānk hō jānā, be cleared out, lose one's all in gambling.

ḍāk kārnā, throw cards quickly.. as in three card trick; cf.

ḍāk hō jānā above.

ADJECTIVE

khār, angry at being defeated; cf. Panj. *khāār*, in straits.

COMMON NOUNS

bārkā, m., huqqa (onomatopoeic); cf. *bārkā*, do., used by *Sāsīs*, *Cūhrās*, and *Qasās*.

ṭhōkār, f., shoe; cf. Ur. *ṭhōkār*, stumbling block.

bānglā, m., turban.

bārād, cloth.

ṭhīkār, vessel; cf. Panj. *ṭhīkārī*, bit of earthenware.

nauhnḍār, property.

ṭhūḍ, purse; Panj. *ṭhūḍ*, earthenware vessel on Persian wheel.

sāndhēwā, m., housebreaking "jimmy".

khroṭ, lock.

sīrā, m., head; Panj. *sīr*, head, and *sīrā*, top end.

pātrī, f., card; Panj. *pāttār*, leaf; Gipsy *patrin*, do.

phūl, m., die, dice.

gaunā, m., hollow in throat formed by long practice where thieves conceal money. They can conceal up to four or five rupees.